

THE

Nonconformist.

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THE HOUSE OF LORDS ON THE EASTERN QUESTION.

THE Duke of Argyll did excellent service by the speech in which, on Thursday evening, he called the attention, not of Parliament only, but of the country to the stipulations of the Treaties of 1856, and their real bearing upon the present crisis. Conspicuous as is the debating power of the Upper House at the present time, it is not often that even there so impressive and masterly a speech is heard. The Duke was careful to disarm opposition at the outset by condemning any laxity of opinion as to treaty obligations. He also declined to endorse the inference from present troubles that the Crimean war was a mistake. But this part of his speech was evidently intended mainly to smooth the way for the remainder. Having thus put himself *en rapport* with his audience, he proceeded to examine the most important provisions of the treaties of 1856. He called attention first to the tripartite treaty between Great Britain, Austria, and France; and next to the general treaty which included Russia, Turkey, Sardinia, and Prussia. In the first article of the former, "the high contracting parties guarantee jointly and severally the independence and integrity of the Ottoman Empire, recorded in the Treaty concluded at Paris on the 30th of March, 1856." This appears absolute. But the Duke of Argyll showed that it was necessarily conditioned by the pre-existing and more general treaty. The latter also contains a mutual agreement amongst all the Powers to "respect the independence and territorial integrity of the Ottoman Empire"—a promise which is covered by a common guarantee. But the Duke argued that this guarantee had respect to attacks from without, and did not, indeed could not, refer to disintegration from within. On the other hand, Turkey, in a form carefully devised so as not to contradict the fiction of her independence, made solemn promises of better treatment for the subject provinces. The article which records this also repudiates any intention of establishing by this record a right of interference in the domestic affairs of Turkey. But in the Duke of Argyll's view there was no surrender of any right which, "in the nature of things," must belong to them when the peace of the world is threatened. For ourselves, we regard it as a work of supererogation to be so ingeniously respectful towards a document which has hardly any more relation to the present actual world than the leases and agreements of Noah's predecessors. But if the action of treaty-makers is always to be accepted as proof of their intention, the noble orator had little difficulty in proving his case. For within four years of the treaty the massacres in Syria occurred, when,

with the approval of all Europe, France interfered in a very decided manner; and from that day to this a perpetual succession of internal ferments, insurrections, and revolutions has made interference with the domestic affairs of Turkey one of the principal occupations of Foreign Secretaries.

Thus the Duke of Argyll made good his position that the Treaty of Paris guarded Turkey only against unprovoked invasion by aggressive Powers outside; but bound the Ottoman Porte also to better government, and offered no guarantee whatever against the consequences of its failure to fulfil its undertaking. The Duke did not seem to be aware that he was exposing very forcibly the futility of the whole scheme. For the only danger of Turkey was internal decay, and against this the Treaty did not and could not afford any remedy. But the Duke is more than excusable; for his main purpose was to carry with him a Conservative and intensely insular assembly in what he considered the rational view of our treaty obligations. Having then demonstrated the general scope of the instruments of 1856, he proceeded to prove that Russia had acted strictly within the limits of the treaty by which she was bound. The Treaty of Paris provided that if any difficulty arose between the Porte and one or more of the signatory Powers, mediation should be tried before recourse was had to war. And this was the very plan adopted by Russia. Diplomacy was allowed ample time to do its utmost; but all in vain. And when at last war was finally declared, the British Government showed their sense of the loyalty with which Russia had acted by assuming an attitude of neutrality. Finally, the Duke of Argyll declared that he had never regarded the permanence of the Ottoman dominion as possible. The Treaty of Paris secured a breathing space, during which some substitute for that dominion might reveal itself. This substitute is to be looked for in the development of self-government amongst the subject races, and to this object the Duke expressed a hope that the English Cabinet would devote itself at the forthcoming Conference.

It would be too much to say that this speech excited no opposition. But it was certainly not met with anything in the shape of argument; and the two principal succeeding speakers, the Earls of Carnarvon and Derby, while professing to dispute the steps by which the Duke arrived at his conclusion, fairly admitted that no other conclusion was possible. The Earl of Carnarvon deprecated the patching up of peace on conditions impossible of fulfilment, and he clearly intimated that the integrity and independence of Turkey in the sense hitherto maintained would be a condition of that nature. He also quite agreed that the only hopeful substitute for Turkish rule is the erection of the Provinces into virtually independent principalities. Lord Derby, with all his good qualities, scarcely possesses the far-reaching foresight, or the clear grasp of the actual situation, or the strenuous will of Prince Bismarck. And he could, therefore, hardly be expected, on the verge of a Conference, to imitate the blunt frankness of the German statesman. But he said enough to strengthen our confidence that so long as he is to the front we shall not drift into an aimless war. He was disposed to attach more importance than the Duke of Argyll to the guarantee of Turkish independence given by the Treaties of 1856; but he hastened to add that it involved no obligation to make war. And he implied, though he did not explicitly state, that the lasting peace

which he hoped would be the result of the Conference, must be based on the solution suggested by the Duke of Argyll.

HOME REUNION SOCIETY.

III.

WE regret to learn that Mr. Tozer considers we have not done him justice in our comments upon his paper, but we are unable to see any justification for his complaint. We did not impeach the conscientiousness or even strength of that gentleman's Nonconformity, but merely asserted that it was not of the type which prevails in Congregational churches; and we did this not from any desire to reflect on Mr. Tozer, but to obviate any possible misapprehension on the part of Earl Nelson as to the way in which his proposals are likely to be met by Congregationalists generally. It is in our judgment of the highest importance that his lordship and his associates should understand, at the very outset, that neither on the subject of the Establishment nor on that of Sacramentalism can there be any compromise, and, as Mr. Tozer's paper failed to put that with sufficient distinctness, and contained some statements relative to Nonconformist opinion which did not appear to us to give a full representation of the facts, we expressed our view without any idea of reflection upon him. We should certainly not have put it less forcibly if we had known at the time what the *Ipswich Free Press* states. After speaking of "Corporate unity with Christendom" as the aim of the promoters of the Conference, that paper adds:—

The Evangelical clergy of the town say that this is the avowed object of the Home Reunion Society, and Mr. Turnock was given to understand that this was the reason why they could not take part in the Conference. If they were mistaken, he has taken no pains to correct them. He has, therefore, allowed them to infer that they were right in supposing that he, Lord Nelson, and the other friends of the society seek not the restoration of Nonconformists merely, but Roman Catholics also.

With such a statement before us, the Conference becomes to us a simple marvel. It was intended to promote unity, and the preliminary proceedings reveal irreconcilable division within the very Church whose members are seeking to make up their old differences with Dissenters outside. But the most curious feature is that it is High-Churchmen who make these advances to Nonconformists, and that the latter entertain proposals on which Evangelicals put an immediate and decided negative in the interests of that Protestantism for which Dissenters have hitherto been supposed to be specially jealous. It is possible that Evangelicals may be too much disposed to regard any action of High-Churchmen in a partisan spirit, and certainly Nonconformists are not called upon to share their suspicions or adopt their quarrels. But the refusal of the clergy, with whom they have closest theological affinity, to take any part in the Conference, ought to have led Dissenters to be very careful as to their own action. If they felt it ungracious to refuse the invitation addressed to them, and thought that courtesy demanded that they should listen to any overtures which might be made, they should from the first have made it clear that, while willing to co-operate in all Christian service with all followers of their common Lord who were ready to meet in the spirit of Christian brotherhood, they had no desire to be comprehended in a National Church, and as little to form part of a great Catholic confederation. It was not the time nor the place, as it seemed to us, for hints as to Dissenting weakness, or eulogies on the beauty of the service of the Church of England, references to the friction of church life among Non-

conformists, or suggestions of possible reforms in the Liturgy which might attract some who are at present outside. We fully admit that Mr. Tozer maintained his Nonconformity, and even that the tenacity with which he adheres to it was all the more remarkable because of the concessions he made. But it was a serious mistake to hint at any concession under the circumstances. Had the Churchmen with whom he was dealing been evangelicals, there might have been some reason for saying that if the Prayer-book were purged of some of its sacerdotal errors, and made more Protestant, there were Dissenters who might be reconciled to the Church, some even now of those who are not troubled by the present relations of State and Church, and would accept a Protestant Church and Prayer-book even from Parliament, and many more if it were disestablished. But to High-Churchmen another tone ought to have been adopted, even by Nonconformists of the mildest type. They ought rather to have been told that to the voice of any charmer seeking to reconcile them to what is called "catholic" principles Dissenters would be obstinately deaf, charm he never so wisely. It may be said that this was what Mr. Tozer indicated; but if it was to be effective, it should have been said with much more distinctness, and it should not have been accompanied with so many expressions of admiration for the Church. In these there is nothing new and nothing unusual. Some of the most ardent champions of Establishment are just as fully sensible of the æsthetic charm which lingers about the Anglican Church as those who are supposed to hold more moderate views, and if the opportunity seemed to require it, would not hesitate to express the feeling. But at a Conference like that at Ipswich, the "present truth," which required to be freely and boldly proclaimed, was that in a Church which was based on the heresy of a human priesthood, and which set forth the mystic grace of sacraments, Nonconformists could have no place. Our complaint of Mr. Tozer's paper was that it did not accentuate these points, and that the references to them were weakened by his general tone as well as by some of his special references.

The Conference will not be without its value if it brings vividly before the minds of a certain class of Nonconformists like Mr. Tozer the real nature of their position. Amid the sentiment which the Conference may have induced we may seem to have spoken harshly. One of our Evangelical contemporaries says that we have "ruthlessly exposed the true motives" of this "reunion farce," which all Protestant Churchmen have discerned from the first. This is exactly what we meant to do, for we felt the truth of the remark made in the same paper, that "unless the Nonconformists be prepared to forfeit their self-respect and also the respect of their fellow-men, they will lend no further countenance to these attempts to cajole them." Without suggesting that there was any deliberate attempt at cajolery on the part of the promoters of the Conference, those Dissenters who hold firm by Protestant principles are deceived if they suppose that there is any prospect of reunion on such conditions as they could accept. It is imperative that this should be said plainly, because sacerdotalism grows by means of the pleasant illusions indulged by so many who have more or less favour for the Establishment in which it finds a shelter. We hesitate not to say that the dream of fashioning the Establishment on a Protestant model is the most hopeless that any man can entertain. Sacerdotalism is so wrought into the system that the destruction of the one would be certain death to the other. We go further, and say that as sacerdotalism has now been steadily advancing for more than forty years, and with each onward step acquiring fresh momentum for further advance, so it will continue to progress while the Establishment continues. We do not deny that there are in Dissent crooked things, but those who despair of making them straight, and are inclined, therefore, to look favourably on the Establishment, and even to deprecate assault upon it, should seriously ask themselves whether

they are prepared, for the sake of escaping a few weaknesses incident to all human systems, to lend themselves to the maintenance of a system under which the Anglican Church is being rapidly transformed into a preserve of priestcraft. That there is no intention on the part of the "religious Dissenters," who dislike aggressive action against the Establishment, to promote such a result we quite believe. But we have to deal with facts as they are, and these show us an Establishment Erastian in theory and constitution, sacerdotal in its spirit, its formularies, and its general result. We gladly quote Mr. Tozer's statement, "That an assembly composed of brewers, publicans, Jews, avowed unbelievers, and nonentities, and a very small minority of Christians, should determine what the Church should believe and what it should not believe, the matter and form of its prayers, the mode of its government, and the measure of its discipline, is a kind of bondage that to us would be intolerable." Now what we would not endure ourselves we are not prepared to inflict upon others, and therefore we employ all our influence as politicians and citizens to strip the Parliament, which we help to elect and which professes to represent us, of functions which it is utterly incompetent to perform, and which lie outside its province. It may be that were the Episcopal Church freed from its connection with the State, one section of it, at least, might adopt a constitution which would be attractive to those Nonconformists who dislike some incidents of popular Church government and have no repugnance to bishops or Liturgy *per se*. But if this is what they desire they should join in the war against the Establishment, which renders this an impossibility, and gives encouragement to that sacerdotalism which they deprecate.

If we were to admit the expediency of such a Conference at all, we should have little fault to find with the paper of the Rev. T. M. Morris. We have no desire to suggest that his Nonconformity was more decided than that of others, but the tone of his address was more suited to the circumstances. Our only wonder is that he took part in the meeting at all. He seems to have regarded it, however, only as intended to promote feelings of Christian brotherhood, and, in order to this, to facilitate the interchange of opinion with all frankness and charity. Accepting this idea, and discarding all suggestions of organic unity, he went directly to the core of the whole subject in the following plain, but very necessary observations:—

I do not think there can be much that is worthy of the name of union between Churchmen and Dissenters as such in the absence, on the part of Churchmen, of a frank and cordial recognition of the existence of Dissenters—the recognition, I mean, of the different Dissenting evangelical communities as organised and recognisable sections of the one true Church of Christ. To make this matter plain, I must ask you to distinguish between the recognition of Dissenters as individual Christians and the recognition of Dissenting communities as branches of the one Church of Christ. I must insist on this distinction, because it is quite possible to manifest much courtesy towards Dissenters and at the same time much intolerance of Dissent.

Now, if we do not mistake the principles and motives of the "Home Reunion Society," this exactly describes their position. The graceful and genial temper by which Earl Nelson is distinguished shows itself, so far as we are able to see, only towards individual Dissenters, whom he and his friends respect and honour so much, that their one desire is to save them from the evils of their Dissent. We do not blame them for this; indeed, we are just as intolerant of the claims of a church which assumes to be Catholic as they are of the Dissent which, in their view, has involved us in the guilt of schism. But between two classes holding these views there can be no real union. Individuals may have mutual sympathy and regard which overleaps the dividing lines of churches and systems, but Dissenters are as unable to acquiesce in the idea that they are schismatic communities, and not true churches of Christ, as "Catholic" Churchmen are to connive at what they hold to be a grievous offence against the unity of the body of Christ. We are exceedingly glad that Mr. Morris distinctly brought out this point of ecclesiastical equality with such clearness; but we cannot help thinking that, if it had been urged

with the same precision at the outset of the negotiations, the Conference would never have been held. Mr. Tozer implies the same principle when he asks, "Will you occupy our pulpits? Will Mr. Turnock, Mr. Oakley, or any other clergyman come and preach for me next Sunday? We will give you a cordial welcome and a respectful hearing. There are our platforms and our social meetings; will you 'come and speak to the people in God's name' there? We shall be glad to see you, provided you invite us to your gatherings in return." Of course, they mean pulpits as well as platforms. There must be reciprocity and ecclesiastical equality, not as between men, but between systems. But is any one credulous enough to fancy that High-Churchmen mean this? To think so is to suppose them disloyal to their own principles. And of this they have given no sign. It will be a great point gained indeed when the courtesy now shown by some individuals to Dissenters is general on both sides. Much has to be done before that point is reached, and when it is reached it will yet be far short of that true unity for which Mr. Morris contends. The great controversy as to the existence of a State Church, which every year becomes more urgent and important, interposes a difficulty in the way of any friendly relations unless both parties will admit that it is a question of principle about which Christians may differ without any forfeiture of kindly feeling on either side. If we, in common with many others, look somewhat anxiously on such a movement towards union as that with which we are dealing, it is partly at least because there is often a tendency on both sides to suppose that silence on the subject of religious equality is an essential condition of this friendship. Mr. Morris, however, made it sufficiently clear that this idea must be abandoned, and the common notion of a distinction between religious and political Dissenters given up, if there is to be any union at all; and Earl Nelson replied in a very frank and honourable way:—

In regard to Dissenters he wished to draw a distinction between the political and the religious Dissenter. By the political Dissenter he meant one who for purely party motives went into the matters which caused so much controversy, and not such as Mr. Morris, who conscientiously believed that it was for the work of Christ desirable to have a disunion between Church and State.

It would not be easy for the noble Earl to draw his own line, but it is sufficient for us if it be clearly recognised that political Dissent may be, and in a large number of cases is, deeply religious in its spirit and principles. If Churchmen meet Dissenters with this feeling, and seek to understand the true grounds of their opposition to a State Church, much good may accrue from these informal gatherings, though they are never likely to advance to that "organic unity" which Earl Nelson wishes, but which would be fatal to spiritual independence, freedom of thought, and, indeed, all that we most value in Protestantism. We would only, in conclusion, quote Earl Nelson's words, for the good of our own friends, that "truth must not be sacrificed on the altar of charity."

PEERS AND CHURCH PATRONAGE.

It has evidently been felt in ecclesiastical quarters to be a scandal that the sale of livings in the Church should be left to Dissenters for correction. Mr. Leatham's skilful and bold handling of the subject has, at any rate, gained for him the respect of the Archbishop of York, who followed him on Friday evening as a disciple follows a master. His Grace is probably aware of the contempt and indignation excited in the sturdy North by the stolid apathy of Churchmen to the disgraces unveiled by Mr. Leatham; and in the proposal of a Royal Commission he found a soporific for the ecclesiastical conscience, without committing himself to any indecorous decision of opinion. In introducing his motion it was more natural to refer to the abortive efforts of the Bishop of Peterborough than to Mr. Leatham; but before sitting down the Archbishop was good enough to acknowledge that the abuses he had in view

had been condemned by Dissenters in the other House in a spirit not unfriendly to the Church. The Bishop of Peterborough succeeded in 1874 in obtaining a select committee of the House of Lords to consider the subject; but with the conclusions of this committee the Archbishop does not altogether agree. So far as their proposals maintained the powers of the Episcopate, the Archbishop could only regret that they had not been adopted. But so far as they gave a right of appeal to parishioners he thought they were open to grave objection. In 1874 the House had declined to require the counter-signature of the bishop from whose diocese the candidate for preferment came, and had substituted for it those of three beneficed clergymen. But the Archbishop of York is of opinion that three beneficed clergymen can be got to sign anything, however absurd or false; and that, therefore, such a document would be worth nothing. "Mr. Voysey had got three to testify to the soundness of his doctrine, and every one of these had afterwards volunteered to him as archbishop the expression of their regret at having so testified." "There was another case in which three clergymen signed for a clergyman, though then knowing of conduct on his part which subsequently led to his removal. In that case, also, great regret was expressed." With such recollections crowding upon him it is not surprising that the archbishop should have little confidence in the signatures of even three "beneficed clergymen." Is it possible that the signatories referred to had been prepared for appending their names to false testimonials by first signing articles of religion in which they did not believe?

The remedy now proposed—or rather the preliminary step towards the suggestion of a remedy—is so utterly incommensurate with the monstrous nature of the evils to be removed as to be suggestive of hollowness somewhere. We do not for a moment suppose that there is any insincerity in episcopal or archiepiscopal projects of reform. But we do believe that Parliament and public opinion are so thoroughly impressed with the impossibility of any real remedy consistent with the present relations of Church and State, that any expedient is welcomed which makes a fuss without threatening any decisive action. And a Royal Commission is precisely an expedient of this sort. It can ascertain nothing which is not already known. It can do nothing but draw up a pompous report, half platitude, and the remainder of it figures which are already accessible to everyone in the clergy lists and the advertisements of the auction mart. It can hardly suggest anything that has not been proposed already, or could not be proposed at once. But it is a high-sounding name; and many troubled consciences will be soothed by the fact that a Royal Commission has been appointed to consider how far, and under what safeguards, the sale of spiritual offices may be maintained by national authority in a professedly Christian country. This is, in truth, what the proposal comes to as it stands. The sacred institution of patronage is not to be included in the inquiry. To do the archbishop justice, he had desired it; but the Lord Chancellor, on the part of the Government, refused to sanction it. The reference to the Commissioners is limited to an inquiry "into the law and existing practice as to the sale, exchange, and resignation of ecclesiastical benefices," and a recommendation of "remedies for abuses, if any are found to exist." Were it possible to suspect a Parliamentary resolution of cynicism or sarcasm, these last words would justify us in doing so.

The hopelessness of the whole enterprise was bown by the tone of the debate. There was more sensitiveness as to the rights of property than horror of simony. Lord Houghton was of opinion that more harm than good would be done by exposure of abuses which, after all, were incidental to a species of property that must be maintained. He did not, from a moral point of view, defend the sale of next presentations; but he maintained that it was a mode of lay patro-

nage which the law allowed, and that if it were taken away the value now attached to that form of property would be diminished. The Marquis of Lansdowne went so far as to say that this diminution would amount to seventy-five per cent. If he is right—and he was not controverted—what a comment we have here on the beauties of lay patronage as insisted on even by the highest spiritual persons! In truth, throughout the discussion there sounds in our ears the refrain of the "Northern Farmer—new style."

Proputty, proputty, prop—that's what I hears 'un shay;
Proputty, proputty, prop—canter an' canter awāy.

The excision of a syllable from a word in the latter line would spoil the rhythm, but improve the application. Meantime, there appears prominently in the papers this advertisement:—"A clergyman, thirty-nine, 5ft. 9in., considered good-looking, wishes to hear from any lady, with a view to marriage, who has from 6,000*l.* to 12,000*l.* at command, and would be willing to invest about 5,000*l.* in the purchase of an advowson (that is, the freehold of a church, rectory-house, and grounds), in some beautiful locality," &c. This production has been commented on from various points of view. But for ourselves, what we admire most is the explanation of the word *advowson*, so naïvely given for the benefit of feminine innocence. An *advowson*, says Lord Harrowby, is "a moral trust." "No," says this reverend gentleman, who surely ought to know, "it is the freehold of a church, rectory-house, and grounds."

THE NEXT GENERAL ELECTION.

MR. GLADSTONE'S letter to his constituents at Greenwich has given rise to some far-fetched and, as it appears, unfounded speculation. As the Liberal electors of that borough are about to fix upon their two candidates in view of the next general election, the right hon. gentleman has taken a suitable opportunity of intimating that he will not be one, though he has no intention to put them to the inconvenience of "a bye-election," but will, "at the proper moment," bid them farewell. Mr. Gladstone, in feeling terms, expresses his gratitude to the Greenwich electors for their past confidence and generosity. But it is not a constituency that a great statesman such as he should represent. The local interests of so large a parliamentary borough necessarily required much attention, and as Greenwich includes Woolwich, the element favourable to warlike expenditure is considerable and powerful. Nor is it to be forgotten that the Greenwich electors returned an obscure local distiller at the last election over the great Liberal statesman, and elected Mr. Gladstone by a majority of only some 400 over another nondescript Tory. This intimation will free Mr. Gladstone from a great embarrassment, and already many constituencies have begun to compete for the honour of being represented by so illustrious a man, though—as authoritatively stated—he will not come to any decision on the subject at present.

The announcement, however, naturally directs attention to an event which "looms in the distance," if not in the near future. Mr. Gladstone remarks that there may be a "summary" dissolution, though possibly not a "speedy" one. But there are many signs that the Conservatives are quietly preparing for such a contingency, and that their agents in various parts of the country are putting their electoral machinery in order. Some question of foreign policy may arise in connection with the forthcoming Congress which would give Lord Beaconsfield the plausible pretext—for which he is said to be seeking—for appealing to the country, in the hope of securing a substantial majority in a new Parliament, and another long lease of power. It is most unlikely that a House of Commons elected under the excitement of the Eastern Question would be favourable to domestic reforms or Liberal progress. An early and a sudden election would, we fear, be disastrous to the Liberal party, unless they were fully prepared for such an emergency. We fear they are not. They are not united upon any definite policy, and

have no strong bond of union, nor are there any signs of such thorough organisation as would enable them to meet an early dissolution with confidence.

It will be remembered that in his speech last week at the Hackney Town Hall, Mr. Fawcett deprecated making disestablishment a test question at the next election. No doubt it would be undesirable, if there should be an early appeal to the country, for the friends of religious equality to attempt, irrespective of local circumstances, to put in action any rigid rule that would only have the effect of swelling the Tory majority in the next Parliament. But, apart from this, very much might be done to promote the object they have at heart by timely preparation. And if they would not be caught napping, the present is the time for such quiet work, as far as is possible in combination with the local Liberal party. No constituency ought to be without a local Liberal association, or at least a strong committee, in which the supporters of disestablishment should be fully represented. Above all, it is of paramount importance that candidates of equivocal views and self-seeking aims should not be foisted upon Liberal electors without their previous knowledge and full concurrence. The times demand that men of tried integrity and entire devotion to Liberal principles should be brought to the front to the exclusion of mere political adventurers. By giving early attention to this object, at a time when new combinations are being thought of in so many constituencies, the adherents of the Liberation cause may promote their own question without in the least injuring their Liberal allies, and by early, energetic, and judicious action save many a seat for the party of progress as well as for themselves. Such action ought to be greatly stimulated by the reflection that a Parliament elected at the will of Lord Beaconsfield during the absorbing excitement of the Eastern Question may last for six long years, and during that period could successfully retard every genuine reform which the country desires to see carried into effect.

SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

The last public funeral that Scotland is likely to see during the present generation took place in Edinburgh two or three weeks ago. When Dr. Alexander Duff was carried to his grave, devout men of all denominations joined together in making lamentation over him. He was the first missionary that the Church of Scotland sent out into the heathen world; and although he joined the Free Church in 1843, and died as the Chief Director of its Missions, the party remaining in the Establishment could not forget that he was the founder of their Indian Mission as well as that of the Free Church. The Established Presbytery of Edinburgh accordingly attended the funeral officially; and so did the Presbyteries of the Free and United Presbyterian Churches. But Dr. Duff was not a mere ecclesiastic. He was a great educationist also; and the University of Edinburgh joined in the procession in the person of its Principal. Other representative bodies, too numerous to name, also united in paying a last tribute to his memory; and the spectacle presented on the occasion was altogether a very striking one.

But I repeat this is the last public funeral which we are likely to see for a generation; and I emphasise the fact, for it is significant of our present condition as a nation. The honest truth is that we have now no conspicuously great man amongst us! We have no lawyers like Cockburn and Jeffrey and Rutherford; no preachers like Chalmers or Candlish or Guthrie; no men of letters like Scott or Wilson; no professors like Forbes or Sir William Hamilton. There is one prominent physician remaining in Edinburgh who has lived so long, and played so great a part, that when he is taken away the profession and certain other city circles will be stirred. I mean Sir Robert Christison. But his services have not been of a kind to awaken the enthusiasm of the Town Council, and his relations have been too little of an ecclesiastical order to have secured the interest of the Presbyteries. A public recognition of him, therefore, is not to be expected, and I fear the merits also of Lord Moncreiff will remain without being universally recognised.

When we enter the Church circles, there seems even a still greater lack of those qualities which enlist the sympathy of an entire community. Dr. Begg might, so far as ability is concerned, have ended his days in honour; but his acts have enveloped him in a cloud of suspicion, and he will be mourned only by the select few who continue to believe in him. To speak of Dr. Phin, the Established Church leader, in the present connection would be ludicrous. And although Dr. Cairns is a man greatly beloved, it cannot be said that he has achieved for himself such a place as to warrant our classing him with the series of great men which has ended with Dr. Duff. It is rather a sad thing to have to confess, but we cannot conceal from ourselves that it is true that we have fallen on an age of comparatively commonplace men. Our only consolation is this—that the general level is higher, and that you in England are not a bit better than we are!

To return to Dr. Duff. It was his happiness when he went out to India to light upon a great and fruitful idea. He found in Calcutta on his arrival Government schools, but they were "godless," and he found missionaries, but they were dealing with the subtle Brahmins as if they were naked savages. He resolved to combine both systems. He opened a school of his own, and offered to give a liberal education on the condition that those who received it should take also instruction in Christianity. A great success followed. He began with five scholars, but in two or three years he had over a thousand. The institution system has ever since been the distinguishing feature of the Scottish missions in India. There are some who think it is being overdone. But nobody can question the fact of its achievements, or rightfully withhold from Dr. Duff the honour of suggesting the idea.

For a number of years Dr. Duff has been at home filling two positions, that of Professor of Evangelistic Theology, and that of convener of the Assembly's Foreign Mission committee. As a professor he was not a remarkable success. His style was not academic; an Oriental exuberance distinguished all his utterances, and the hortatory appeals which told on great masses of people gathered by gaslight in public halls, came to fall rather flat on the ears of a handful of students collected, with note-books in hand, in a class-room. Nevertheless, there can be no doubt that his labours in this connection told to some extent. The Free-Church has never felt very keenly the dearth of missionaries. Some of the very ablest of its students have from time to time devoted themselves to the foreign field; and there is very good reason indeed for believing that such have been some of the fruits of Dr. Duff's appeals.

As the President of his Church's Board of Missions his position was unique. He can have no successor. In the first place, he had visited personally almost all the stations occupied, both in India and Africa, and he knew intimately everything about them. Then he had a wonderful amount of shrewd common-sense, which commended almost all his plans in a remarkable way to his committee; so that very few who sat under him ever cared to offer any opposition to his suggestions. But I have heard members of his board tell often, with a half-amused, half-provoked air, of the mild tyranny which he exercised over them. He transacted the business, and they sat and listened. Not a sound was heard, as a rule, but that of his own voice; and whatever of energy has been visible of recent years in the Free Church missions, that has been largely due to the large-heartedness and imperious will of Dr. Duff.

On this account, indeed, a crisis has obviously been reached in this department of his church's work. The enterprise which he directed is a most extensive and important one. The field it embraces includes widely separated stations in India, Africa, and the New Hebrides, and there is a large income to be expended. And in connection, especially with the new ground broken on Lake Nyassa, there are problems to be solved, requiring the attention of as able and cool a man as can possibly be got. The posts which Dr. Duff filled will not be reoccupied till the Assembly in May, but already men have been nominated for both.

The Aberdeen heresy trial is not yet finished. Several of the counts have been considered, and the judgment has in every case been in favour of Professor Smith; but four points still remain, and it is possible that one or two of these meshes may be strait enough to catch the fish. I hear on all hands that the Professor has made a most favourable impression by his speeches. His explanations and concessions have been so many and so satisfac-

tory that in at least one case, his principal prosecutor, Dr. David Brown, refused to vote against him. Of course the whole matter will come up for review in the General Assembly.

A libel has now been prepared also, to be served on the Rev. Fergus Ferguson, of Glasgow. It is of immense length, and the first count in it involves a charge of Sabellianism. So far as I can make out, the "heretic" in this case is a young man who thinks that the mysteries of religion can all be explained by his philosophy. As he grows older he will find out his mistake, and it would be a good thing for himself and for all concerned, if he could be left for ten or twelve years more to see a little more of the practical battle of life.

There was a large Free-Church Conference held last week in Edinburgh to consider what behoved to be done *apropos* of the movements of Dr. Begg and Dr. Kennedy. The proceedings were private, but I hear that arrangements were made to prevent the English Government from committing any mistake *this time* in the matter of the public opinion of Scotland. A unanimous conclusion was come to that any reconstruction of the Establishment is now entirely out of date.

Literature.

"PHILOCHRISTUS."

This is an exceedingly ingenious book, the production of an able, scholarly writer, who is a sympathetic, though a somewhat sceptical, student of the Gospel. The memoirs of Philo-christus are, in a fictitious form, a sort of fifth Gospel, but so manifestly written with an interpretative and apologetic aim that the reader cannot keep his eyes steadily fixed upon the persons of the narrative owing to the attraction of suggested modern controversies respecting them. The subject and supposed writer of these memoirs is a Jew of Sepphoris in Galilee, Joseph, son of Simeon, who was born four years before the death of Herod. He was, therefore, about the same age as Jesus of Nazareth, to whose public ministry he was attracted in the hope that he was to redeem Israel from her political foes and rulers, as well as from idolatry. His biography shows how gradually these false views of the aims of Christ were changed into others more correct and spiritual, until the death and ascension of Jesus finally liberated him from all save the hope of a speedy second advent. The year after the death of Jesus he left Syria and went to Alexandria. During his stay there he joined "the embassy unto Gaius Cæsar, along with Philo the Alexandrine." Finally he accompanied "Julius Plautius the legate" to Britain, "even to Londinium, where now I write." To the saints of that Church, he says: "Forasmuch as almost all those disciples who with me saw the Lord Jesus in the flesh, are now fallen asleep, and I myself am well stricken in years, and daily expect the summons of the Lord; it hath, therefore, seemed good to me to bequeath unto you some memorial of Christ in writing; which, instead of my voice, shall testify to you of him for ever." He had long tried to do this, but he had found it "well-nigh impossible to set forth such an image of the Lord Jesus as should be at once according to the truth, and yet not altogether too bright for mortal eye to look upon and love. Therefore, at the last, when I perceived that it was not given unto me to portray any character of the Lord as he was in himself, I determined rather to set forth an history of mine own life; wherein, as in a mirror, might perchance be discerned some lineaments of the countenance of Christ, seen as by reflection, in the life of one that loved Him."

The earlier chapters of these memoirs contain a vivid and approximately true sketch of the state of religious feeling, and of the moral and political condition of society, at the opening of the Christian epoch. Joseph tells us that his uncle, a rabbi, "was burned alive by Herod for causing his scholars to cast down the golden image of an eagle which the king had set up over the gate of the temple of the Lord"; that his father was crucified by Varus for opposing the march of the Romans through Sepphoris on their way to quell an insurrection of the Jews in the south. His mother related to him other incidents of cruelty and wrong which their family had suffered. "So," he says, "it came to pass that even from a child I hated the very name of a Gentile with an exceeding hatred." He describes the repeated attempts made by the people to

shake off the Roman yoke, and in spite of the failures of one leader after another, the almost universal belief that the Messiah would be found. In this belief Joseph grows up, but, in contrast to many of the young men around him, he has an inward hunger for the righteousness of which his law speaks, but which the study of it does not give him. He gives us many instances of the literalness with which the law was regarded by the wise men, and of the way in which its requirements were evaded, and enables us to see how heavy a burden it must have been to a spirit earnestly desirous of "eternal life." This part of the book throws much light upon the moral struggles of the more earnest of the Jewish people. When Joseph is about thirty-four years of age he hears that a new prophet has arisen, "John by name, the son of Zachariah, a priest." There is, at the same time, some talk of a conference to be held in a valley between Sepphoris and Nazareth to determine what shall be done for the political interest of the land. At this conference he meets with some of the fiery zealots of Galilee, and a Scribe was present from Jerusalem, the only one, and because he was thought to be well affected to the cause. The Galileans were for war, the Scribe counsels patience and waiting for a sign from heaven. Joseph, with two or three others, determine to go to John at the river Jordan, and after some delay they do so. The preaching of the Baptist led Joseph to feel that the people needed an inward cleansing as well as a political deliverance, and after a time he is baptized. John's ministry, however, did not give him the rest and peace he needed, nor did it introduce him to Jesus. Family affairs sent him to an uncle at Alexandria, and there he fell in with the Greek Jews, who spiritualised their law into rules of conduct, and resolved their history into myths. He heard a disputation in the Great Library between an Epicurean and a Stoic. He was introduced to Philo, and gives us the discourse with which he was entertained. In this interview Philo mentioned the Essenes, wherefore Joseph, on his return to his native country, determined to visit the community. A very vivid description is given of this little community, busy "even as the ants that move to and fro in an ant-hill." Upon reflection, however, he did not go down into their valley, partly because of its situation, for "the proverb came to my mind which sayeth that 'a city which is set upon a hill cannot be hid,' but, said I, 'the city of the Essenes lieth in a valley.'" Afterwards we are told that "these Essenes were as nought save for themselves alone." The actual writer of this book wishes his readers to understand from this, we presume, that Christianity was not born of the Essenes. It was at this time, when Joseph's heart was burdened by the ruin and degradation of Sion, and wearied by fruitless efforts to find the righteousness which he longed for, that he was found by Jesus. "I saw strength in His countenance, and His face was as the morning-star in brightness, and I rejoiced with a great joy, for I knew that the Lord had sent unto me a teacher to guide my feet into the path of life."

Among the recognised disciples of Jesus we find of course some names familiar to us in the Gospels, but others are introduced as strangers to the spirit as well as the record of the Gospels—Gorgias, who had been a soldier; Baruch, a scribe, with Barabbas and Judas of Kerioth, who were in expectation of a temporal kingdom, to be won by force. There was also a certain Quartus, who interpreted the words and aims of Jesus in a manner akin to his spirit, and opposed these rougher and unspiritual followers. Philo-christus tells us,—

The greater part of our band were honest people, hungering and thirsting for the Redemption of Sion; but some were vain men, children of iniquity, seeking the ways of unrighteousness. Especially they that had been formerly soldiers resorted to Jesus, as to a prince or general, like vultures hasting to the prey, supposing that they should gain much spoil if he prevailed against the Romans.

In contrast to these was Quartus, who says of his master:—

Whithersoever he turneth his face, methinks he giveth of His love to all things, whether they be the flowers of the field, or the birds, or the mountains, or the children of men; and because he thus giveth, it is given to him again; yea, wisdom, and joy, and peace are given back to him, even from things that have not life; but most of all from the children of men, who are made in the image of God.

We have said that this book is interpretative and apologetic. It seems to have been especially constructed in that part which deals with the ministry of Jesus with that aim in view. A few instances may be noticed. The first is the common case of demoniacal possession, one having been cured by Jesus after the failure of a celebrated medicine-man, the efficacy of Jesus being attributed to moral influence. Another is that of the swine into whom the devils are

* *Philo-christus: Memoirs of a Disciple of the Lord.* (London: Macmillan and Co.)

said to have gone. The narrative is so given by Philochristus as to leave the impression in the reader's mind that to the poor, diseased man's fancy it appeared that he was possessed with three thousand swine. "For I not only heard him say this to Jesus, but he also repeated it to me; for I conversed with him. He told me also that he himself saw the three thousand swine go forth and run, first upward, and then violently down from the cliff, even to the abyss." The death of John Baptist is represented as an event which Gorgias and other ambitious followers of Jesus regarded as favourable for a popular rising. The fact that Jesus did not call upon the people to avenge Herod's act of cruelty, and that He made no sign of supernatural power, is said to have turned the hearts of many away from Him. Some of His followers plot to seize Him and compel Him to manifest His power. Amongst these is Judas, who finally betrayed Him. Jesus fled from them, and from that time looked forward to His own death. In this natural manner the foresight of Jesus is accounted for, though Philochristus thinks that "Quartus is perchance too bold in saying that our Master knew not little matters that were to come, but only great matters." Amongst these expositors of the words and acts of Jesus there is found an Alexandrine, Xanthias, who discerns that the kingdom of God as preached by Jesus means universal equality, and the enfranchisement of slaves. He is much touched by the boldness and beauty of the idea, but he cannot believe it. "To hope to destroy slavery is to hope to pull down the pillar whereon the life of all States is based." There are other openings through which side lights fall upon the history, as, that Barabbas the disciple had been arrested for raising sedition; and that Jesus was made aware by a letter from Joseph of Arimathea that his prosecution and arrest were ordered. The same rationalistic explanation is applied to the resurrection and ascension, though nothing is clearer than the fact that Philochristus believes in the supernatural powers of Jesus, whatever his modern editor may do.

It will be seen from this account that the book has a twofold character. It is primarily a history of the earliest fortunes of Christianity, and a picture of the Christ and His first disciples. It is possible that some religious persons may be shocked at finding Jesus depicted in a work of fiction. But with no greater reason, it would appear to us, than by a Holy Family of one of the old masters, or the Home at Nazareth by Holman Hunt. Those who can receive the book without prejudice will, we feel sure, read it with great delight. There is a tender grace of expression, a charming simplicity of language, and a fulness of human sympathy that cannot fail to attract and hold the attention of the reader. But it has another character, and this probably is its real purpose and aim. It is written to account for Jesus, to explain how He did wonderful things, and yet did not break the laws of nature, how his disciples believed that He rose from the dead, and yet He did not, but that the body was stolen by the priests. This rationalising process, as it is now generally, though inappropriately called, will satisfy no one, either believer or sceptic. Those who believe in the authenticity and integrity of the initial chapters of Matthew and Luke do not require to account for Jesus—His Divine nature accounts for Him. Those, on the other hand, who reject supernatural interference in the history of the world will not trouble themselves to inquire how Jesus opened the eyes of the blind, or raised Lazarus, or was raised himself, since they believe that these things never happened. In this respect the book is another failure added to the many that have preceded it. But as a probable description of Galilee, its zealots, and its spiritually-weary peasants, of Christ, and the moral effects he produced, the book will, we think, live, and deservedly live. What Mr. Browning did in beautiful poetry for St. John and his little company of disciples, has been done in elegant prose for Philochristus and his companions by the anonymous author of this volume.

ENGLISH RULE IN INDIA.*

Mr. Routledge has brought together in an interesting volume all the experiences and information he has gathered during two distinct residences in India. In the first he acted in the double capacity of editor of the *Friend of India* and correspondent of the *London Times*, while during the second period he was specially engaged by the last-named journal to seek out and communicate correct information touching the famine in Bengal. It will thus be seen

that his opportunities of acquiring a more than superficial view of the actual condition of India were exceptionally favourable; and we are glad to say that the reader who opens the book expecting to find in it a large amount of valuable information will not be disappointed. The subjects dealt with by Mr. Routledge are very varied, but his plan enables him to travel over much ground without being too discursive. He sketches the practical phases of our frontier policy, sheds light upon our dealings with the tributary States, narrates some of the crimes and disturbances arising out of the religious feuds existing between the Hindoo and Mussulman populations, gives interesting particulars of the relations of land lords and ryots, with especial reference to the exactions of the usurers, and describes the characters and careers of the most notable of living Indian statesmen. He devotes an entire chapter to the three or four most recent lieutenant-governors of Bengal. He pays Sir William Grey the high compliment involved in the statement that when he left Calcutta "the whole educated native population deplored the loss." On the other hand, Sir G. Campbell's unconciliatory disposition, and a certain narrowness which made no allowance for native habits of thought or the weakness of his own officials, prevented due appreciation of the wise schemes—especially those for education—of which he was the author. Sir Richard Temple was cheerful, possessed of good administrative capacity, and skilled at "forgetting" when that faculty seemed wise. Mr. Ashley Eden is at the present moment Lieutenant-Governor of Bengal, and, therefore, it is too soon to judge of his administration of the great province.

To the non-political reader the most interesting chapters are those devoted to phases of religious life in India. The visit of Keshub Chunder Sen to England has made most people aware that there is now a sect among the Hindoos which differs very slightly from the most liberal Unitarians. These "Brahmists," as they are called, are certainly not Christians in the dogmatic sense, but they have put away idolatry and caste, advocate education, and temperance, and the re-marriage of widows, and are generally progressive in their impulses. Some sketches of great interest are given of independent missionary stations—notably of that called "Ebenezer," established among the Santals, eleven thousand feet above the sea, by a pair of Danish and Norwegian friends, who have formed a little Christian community which asks for no external aid. The friends having obtained a hundred years' lease—with power of renewal—of a piece of land, and have, besides planting and sowing, built up a church and schools, which are already the parents of other churches and schools dotted over a wide district of the Santal country. These good men stand between the people and the money-lenders, combining material help with spiritual instruction after a fashion that knits them closely to their flock. Mr. Routledge passes from a brief, not to say curt, record of a visit he paid to the fine Baptist College at Serampore, founded by Carey, Marshman, and Ward, to a description of a Jesuit church upon which he stumbled in a back street of the same city, which was, he says, crowded with "unmistakable worshippers," attending the ministrations of a cultivated Italian priest, who had so little idea of "English creed bitterness," that having procured for a Protestant an introduction, with a view to a presentation to the Pope, he said, "and pray ask His Holiness for a blessing for me." The fact that the Roman Catholics as a Church do not belong to the conquering race is well understood in India, and stands them in good stead all over the country. Mr. Routledge is emphatically in favour of withdrawing all State support from the Church of England in India. On this point he says:—

No faith ought, as a rule, to be supported from the taxes of India, or assuredly ought not, unless the Hindoo Temple and the Mohammedan Mosque were so supported. At the same time, the chaplains have often held the even balance against the missionaries. The feeling between the two bodies has not always been amicable one, but to the chaplain, the Anglo-Indian, and, indeed, also the native communities, have owed certain characteristics not to be disregarded. No religious service in India is more solemnising than that which may be found in some of those beautiful cantonment churches which stud the land. Let the State aid, however, be withdrawn, and the chaplain placed on the same footing as the missionary, and the Church of England would have a higher ground of usefulness.

Some of Mr. Routledge's last pages are devoted to brief notices of the public life of a few Hindoo worthies like Ram Mohun Roy and Dwarkanath Tagore, whose names are more or less familiar even in this country to the general reader; and he also puts in a word of pleading for the native press of India, which is too apt to be treated as disloyal for every word even of just criticism upon official acts or

persons. In regard to English rule he endorses the opinion of Sir Charles Napier, who advocated the elevation of natives to positions of high trust, and said—"When a half-caste or a full native can be Governor-General, we shall not hold India as a colony or conquest, but be part inhabitants, and as numerous as will be required to hold it as our own."

SOCIAL LIFE OF THE CHINESE.*

This is in every way a solid and sumptuous book. "The Flowery Land" has recently come in for a good deal of description, and one really excellent work—that of Mr. Thomson—deserves to be put on a lower shelf in the library. But Mr. Thomson's book was very general, and the interest was divided, owing to his concerning himself with places outside of China proper. Archdeacon Gray has resided long in China, and has made himself perfectly familiar with the ins and outs of the life of the people. He writes with great clearness and grace, and has not only arranged his book with much skill, but has strictly observed proportion in its details. We have thus a work which promises to be the authority on the social life of China for a long time to come. Dr. Gray, in one respect, deserves special praise. He has not only observed from the outside—a thing which any foreigner in a new country can do and will do, unless indeed he is of a very exceptional temperament—but he has put himself so far into sympathy with the people that he can see redeeming points in many of their habits and customs which are repugnant to our Western ideas; and this because he can sympathise with them, and can perceive, if not fully understand, the contradictory elements in their character, and make allowances for much in them. Till a man has attained to this in his relations with a strange people, he is hardly in a fair position to write about them; but some of the cleverest books of travel recently given to us have distinctly violated this rule. The compensation on the side of the foreigners is that they are merely books for the season, and must soon, in the nature of things, be superseded.

Dr. Gray's book belongs, as we have said, to the opposite class. The whole circle of life is traversed, and thus it is difficult, from the very multiplicity of subjects, to give any *résumé* of the book. After an introductory chapter, Dr. Gray proceeds to speak of the village life and its industry. Then he describes the courts of judicature and forms of punishment—the severe penalties for adultery not being overlooked; Buddhist temples and religious rites and processions are next dealt with; then we are enlightened on opium-smoking, and the evils that it is doing; on ladies and their slaves, and the peculiar features of Chinese slavery; festivals; worship of ancestors; the mandarins and their powers; visits of ceremony; gambling; athletic contests, and sports of other kinds, among which quail-fighting figures prominently. This exhausts the first volume. The second deals with fortune-telling and dreams—an important subject, for the Chinese are superstitious, and as dreams, with their fulfilments, are recorded in their religious books, they are very earnest believers in them; benevolent institutions and beggars; hotels and inns; pawn-shops; pagodas; agriculture and gardens; tea; silk; potteries; ships; modes of fishing—that with the cormorants being fully described; and highways and bridges. The chapters on the various products of China are, in spite of the great amount that has been written on them, informing, and two concluding chapters on the "Aboriginal Tribes," and the "Physical Features" of the country are so full and exhaustive as to claim that special attention be drawn to them as being rare repositories of fact and observation. From this it will at once be seen that Dr. Gray has written an able and exhaustive book. We can only afford space to give a few extracts by way of illustration of what we have said. The following, on the process of justice, may be read with some interest:—

The mode in which trials are conducted in China is startling to all who live in lands where trial by jury is adopted. Trials in Chinese courts of law are conducted by torture. This is carried to such an extent, that people at home can scarcely be expected to give credence to an account of the atrocities of the mandarins in their endeavours to punish vice and to maintain virtue. As in England, however, before the seventeenth century, torture, although actually applied by the administrators of justice, is not the law of the land. The courts in which trials are held are open to the general public; but the cruelties for which they are notorious have left them deserted by visitors, so that they are now practically courts of justice with closed doors. In former times, moreover, it was usual, on the day of

* *English Rule and Native Opinion in India.* From Notes taken in 1870-74. By JAMES ROUTLEDGE. (London: Trübner and Co.)

* *China: a History of the Laws, Manners, and Customs of the People.* By JOHN HENRY GRAY, Archdeacon of Hong Kong. Edited by WILLIAM GOW GREGOR. In Two Vols. With One Hundred and Forty Illustrations. (Macmillan and Co.)

commission, to affix on the outer gates of the *yamun* a calendar or list of the cases to be tried, and of the prisoners' names. This custom has long been disused, and the calendar is now placed on a pillar in one of the inner courts of the *yamun*, where of course there is no chance of its attracting public attention. The judge when conducting a trial sits behind a large table, which is covered with a red cloth. The prisoner is made to kneel in front of the table as a mark of respect to the court, by whom he is regarded as guilty until he is proved to be innocent. The secretaries, interpreters, and turnkeys stand at each end of the table, no one being allowed to sit but the judge. At the commencement of the trial, the charge is, as in an English court of justice, read aloud in the hearing of the prisoner, who is called upon to plead either guilty or not guilty. As it is a rare thing for Chinese prisoners—mercy being conspicuously absent in the character of their judges—to plead guilty, trials are very numerous. During the course of a trial the prisoner is asked a great many leading questions which have a tendency to criminate him. Should his answers be evasive, torture is at once resorted to as the only remaining expedient.

Let me describe a few of the simplest modes of torture. The upper portion of the body of the culprit having been uncovered, each of his arms—he being in a kneeling posture—is held tightly by a turnkey, while a third beats him most unmercifully between the shoulders with a double cane. Should he continue to give evasive answers, his jaws are beaten with an instrument made of two thick pieces of leather, sewn together at one end, and in shape not unlike the sole of a slipper. Between these pieces of leather is placed a small tongue of the same material, to give the weapon elasticity. The force with which this implement of torture is applied to the jaws of the accused is in some instances so great as to loosen his teeth, and cause his mouth to swell to such a degree as to deprive him for some time of the powers of mastication. Should he continue to maintain his innocence, a turnkey beats his ankles by means of a piece of hard wood, which resembles a schoolboy's ruler, and is more than a foot long. Torture of this nature not unfrequently results in the ankle bones being broken. Should the prisoner still persist in declaring his innocence, a severer mode of torture is practised.

Gambling is illegal in China; but it is connived at, because the rulers derive wealth from it. Dr. Gray writes:—

Gaming-houses are of various kinds. Those which are called *Tan-Koon* are conducted by a joint-stock company, consisting either of ten or twenty partners. Such houses consist of two apartments. In the first of these is a high table, on the centre of which is placed a small square board. The four sides of the board are marked respectively one, two, three, and four. For the game played in this apartment the presence of three of the partners is necessary. The first is called the *Tan-Koon*, or the croupier; the second the *Tai-Ngan*, or shroff, who sits by the side of the former, with his tables, scales, and money drawers, to examine and weigh the money which may be staked; and the third, the *Ho-Koon*, who stands by the table, keeps account of the game, and pays over the stakes to the rightful winners. The gamblers stand round the high table, and the *Tan-Koon*, or croupier, places a handful of cash on it before him. Over the heap he immediately places a tin cover, so that the gamblers cannot calculate the exact number of the cash. They are now called upon to place their stakes at any of the sides of the square board in the centre. When this has been done, the *Tan-Koon* removes the cover, and, using a thin ivory rod a foot long, proceeds to lessen his heap by drawing away four cash at a time. Should one cash remain, the gambler who placed his stake on the side of the small square board which is marked one is declared the winner. If two cash remain, he saves his stake; and in the case of three remaining he is allowed the same privilege. If, however, four cash remain, he loses his stake. The game is called *Ching-tow*, and the gambler, as the reader will perceive, has one chance of winning, two of retaining his stake, and one of losing it.

The peculiar observance—the worship of ancestors—colours the religious life of the Chinese; and as any departed one may be raised to the rank of deity, the pantheon is, of course, very large and very full. "If," says Dr. Gray, "the Chinese do not trouble themselves much about religious doctrines, they are very much interested in the canonised mortals and imaginary beings whom they suppose to dispense the blessings and the ills of life. Their religion is essentially a *cultus*." The earthly life lived by the departed ones, who are now sacred, gives a kind of close human interest; and of the many stories of such lives given by Dr. Gray the following may be cited:—

Among the goddesses whom the Chinese worship, *Tien-Hon*, the Queen of Heaven, occupies a very conspicuous place. This canonised saint was a native of the province of *Tokein*, and a member of the clan *Lum*. Her future greatness was indicated by supernatural events, and before she was a year old she displayed remarkable precocity. When eleven years old, she expressed a wish to enter a Taoist nunnery; but the opposition of her parents induced her to continue under their roof. Her brothers, four in number, were merchants. On one occasion, when they were absent on a trading voyage, she fell into a deep trance, from which she was roused by the loud lamentations of her parents, who supposed her dead. On recovering she informed them that she had seen her brothers at sea in the midst of a violent storm. Shortly after the youngest son returned home, and reported that his eldest brother had been lost at sea. He stated that during the storm a lady appeared in mid-heaven, and by means of a rope dragged the ship into a safe position. While he was relating this his sister entered the room, and at once congratulated him on his escape. She said that she had hastened to the rescue of her elder brother, but while in the very act of saving him she was awakened from her vision by the cries of her sorrowing parents. After her death, which took place when she was twenty, her relatives declared that her spirit returned to the house once a month. They concluded, therefore, that she had become a goddess, and erected a temple to her. Her fame soon spread, and native annals contain various instances of her saving tempest-tossed crews.

We give this quotation to show how, even in the case of a utilitarian and material-minded people like the Chinese, the need for some recognition of the Divine in daily life is recognised; and how, out of the fables that have gathered round the lives of the more sainted, it frames a hagiology precisely as we see in the Romish "Lives of the Saints." And yet we laugh at such peoples as the Chinese, and regard them as being only ineffably silly.

We should on no account omit to add that the illustrations, which are so numerous, are not small, insignificant woodcuts, but large full-page outline drawings—full of spirit and character for the most part—and calculated in our idea to bring China as near to the minds of the non-travelling public as can be done by photographs or woodcuts.

"POETRY OF AMERICA."

Mr. Linton is quite right in saying that there was room for an anthology of American poetry. But we think he is inclined to rank rather high the value of *Griswold's* collections and essays. Within the past twenty years American poetry has undergone wholly new developments. There is *Walt Whitman* on the one side (whom Mr. Linton is determined not to ignore, preferring his portrait for frontispiece to that of *Bryant*, *Longfellow*, *Lowell*, or *Holmes*!); and there are *Leland* and *Hay*, on the other, all alike being witnesses to the peculiar combination of elements which have gone, and are still going, to form the American character. One of the peculiar difficulties an editor of such a volume as this, or a writer on national characteristics, is compelled to face in dealing with America is the long-continued deference to *Old World* rules, and then the sudden outrush, as if by reaction, of various tendencies to escape wholly from the control of traditional forms. Just now two great currents contend with each other—the calm and academic, redolent of English models, as we see it in *Longfellow*, *Bryant*, and *Whittier*, and among the younger poets in *Stoddard* and *Stedman*; and the purely natural, or insurgent, or self-assertive, as seen in *Whitman*, and so far in "*Joaquin*" *Miller* and *Bret Harte*. How far these two currents will modify each other, or unite with each other in the future, would form a fine theme for a speculative critic. enough for us that we recognise the fact, and say that in the light of Mr. Linton's sketch of colonial poetry, that is, early American poetry, it becomes all the more of a phenomenon. For the cradle in which American song was rocked was so essentially English and so exceedingly homely; and, truth to say, it was long before she attained the use of her feet, not to speak of maturity. Mr. Linton is right when he says:—

The several extracts we have given are indeed a fair sample of the early and poetic produce of America. The first settlers had other matters to occupy them; their time was for action rather than contemplation. [But action rather more than contemplation is surely a necessary precursor and accompaniment of what is naturally the earliest form of national poetry—the ballad!] And for the eighteenth century colonial rhyming [ah, there it is!] whether in subject or quality, was not much unlike what, during the same period, passed for poetry in England. The early Americans followed the English mode, being still in every respect English themselves.

Mr. Linton, it is clear, has lovingly and patiently studied his subject, gathering his specimens with lively and tasteful appreciation. On the whole, he keeps a very fair and judicious eye to the real importance of each poet, and his space is allocated accordingly. We are glad to see that he gives two pieces of *Thoreau*, who, though sometimes unfinished or rather unpolished, always presents a very vivid idea, with a mystical suggestiveness that will recommend him to not a few. We think he should have included "*Thanatopsis*" and omitted Mr. *Russell Lowell's* "*Rhæcus*" and "*Hunger and Cold*," even if he had given the "*Editor's Creed*" from the "*Biglow Papers*." It is very characteristic indeed that "*Rhæcus*" is the single specimen of blank-verse quoted, and surely it cannot rank as the best that America has produced. We miss much Mr. *Stedman's* strong ballad of "*Kearny at White Pines*," and shall not soon forgive Mr. Linton for not at least including one of *Alice Cary's* ballads, a few of them as sweet and original and full of dramatic subtlety, yet as natural as anything America has produced. We must supplement Mr. Linton and give one:—

THE GRAY SWAN.

"Oh, tell me, sailor, tell me true,
Is my little lad, my Elihu,
A-sailing with your ship?"
The sailor's eyes were dim with dew,—
"Your little lad, your Elihu!"
He said with trembling lip,—
"What little lad, what ship?"

* *Poetry of America*. Selections from One Hundred American Poets from 1776 to 1876. With an Introductory Review of Colonial Poetry. By W. J. LINTON. (George Bell and Sons.)

"What little lad! as if there could be
Another such a one as he!
What little lad! do you say?—
Why, Elihu, that took to the sea
The moment I put him off my knee!
It was just the other day
The Gray Swan sailed away."

"The other day?" the sailor's eyes
Stood open with a great surprise,—
"The other day? The Swan?"
His heart began in his throat to rise.
"Ay, ay, sir, here in the cupboard lies
The jacket he had on."
"And so your lad is gone?"

"Gone with the Swan." "And did she stand
With her anchor clutching hold of the sand
For a month, and never stir?"
"Why, to be sure! I've seen from the land,
Like a lover kissing his lady's hand,
The wild sea kissing her,—
A sight to remember, sir."

"But my good mother, do you know
All this was twenty years ago?
I stood on the Gray Swan's deck,
And to that lad I saw you throw,
Taking it off, as it might be—so!
The kerchief from your neck."
"Ay, and he'll bring it back."

"And did the little lawless lad
That has made you sick and made you sad,
Sail with the Gray Swan's crew?"
"Lawless! the man is going mad!
The best boy ever mother had,—
Be sure he sailed with the crew!
What would you have him do?"

"And he has never written line,
Nor sent you word, nor made you sign,
To say he was alive?"
"Hold! if 'twas wrong, the wrong is mine;
Besides he may be in the brine,
And could he write from the grave?
Tut, man, what would you have?"

"Gone twenty years—a long, long cruise,—
'Twas wicked thus your love to abuse;
But if the lad still live,
And came back home, think you you can
Forgive him?"—"Miserable man,
You're mad as the sea—you rave,—
What have I to forgive?"

The sailor twitched his shirt so blue,
And from within his bosom drew
The kerchief. She was wild.
"My God, my Father! is it true?
My little lad, my Elihu!
My blessed boy, my child!
My dead, my living child!"

Mr. Linton's book will, we doubt not, be welcomed and read by a large class; for it is no piece of unfinished perfunctory work, and where one may be inclined to differ from him, it is only in points of taste or of opinion.

PROFESSOR EADIE'S COMMENTARY ON THE THESSALONIANS.*

Dr. Eadie was a man of great learning and of immense industry. His commentaries on the Greek text of the letters to the Galatians, Ephesians, and Colossians take rank with the very best and ablest of their order. They are not superseded even by the more recent works of Professor Lightfoot. In the commentary on First and Second Thessalonians there is, to use the words of Dr. Cairns, "the same extensive and minute scholarship, the same originality of research and independence of judgment, the same penetration and sagacity in tracing the course of argument, and the same unfailing sympathy with the deepest thoughts and lessons of inspiration." The manuscript of this work was ready for the press before Dr. Eadie's lamented decease. But we are told that there are some indications in it that he contemplated adding two other essays to that on "*The Man of Sin*,"—one on the "*Resurrection*," and the other on the "*Second Advent*." The essay on "*The Man of Sin*" is so thorough, and the parts of the commentary which expound the Apostle's references to the Resurrection and Second Advent are so suggestive, that it is impossible not to regret that Dr. Eadie did not live to complete his plan. But we are not the less thankful for the volume as it is, and to the editor, who "hopes that the state in which it is issued from the press will not do dishonour to so great and so dear a name."

One of the most valuable features of Professor Lightfoot's Commentaries is the exhaustive discussion of suggested topics in separate essays—topics essential to the perfect understanding of the subject of exposition, but the full discussion of which in the course of the exposition would be impossible. Dr. Eadie has, with great advantage, adopted this method in his essay on "*The Man of Sin*." The essay occupies forty pages and discusses these questions:—(1.) Is this utterance (2 Thess. ii. 3–10) a prophecy in the true sense of the term? (2.) If it is a prophecy, has it been already fulfilled, or has there been

* *A Commentary on the Greek Text of the Epistles of Paul to the Thessalonians*. By the late JOHN EADIE, D.D., LL.D., Professor of Biblical Literature and Exegesis, United Presbyterian Church. Edited by the Rev. WILLIAM YOUNG, M.A., Parkhead, Glasgow. With Preface by the Rev. Professor CAIRNS, D.D. (London: Macmillan and Co.)

any person or any system verifying the description given? (3) But if history presents no one so audacious as to displace God, usurp His seal and arrogate His worship, does the oracle remain to be fulfilled, and may we, or can we form any conjecture about the time and region of its fulfilment, its ominous antecedents, its development, and its dark and malignant consolidation?

The third of these questions points to Dr. Eadie's judgment on the subject. He does not accept the popular Protestant interpretation that the Man of Sin is Popery, gathered up into the person of the Pope; or the Papal hierarchy, the head of which is the occupant of the Papal Chair; the falling away being a defection from inspired truth to human tradition; the restraining power being the old Roman Empire, out of the ruins of which the Papacy rose. He admits, however, that there is no little verisimilitude in this opinion, and he states the arguments in favour of it with so much cogency and force that his own answer to them seems scarcely sufficient. We think it would not be difficult so to modify or strengthen the weak parts of this interpretation as to remove the ground of the objections which Dr. Eadie takes to it. But we cannot in this notice discuss the subject; nor do we venture even to pronounce a decided opinion of our own. At the same time we greatly admire Dr. Eadie's discussion of the subject. His opinion is that the prophecy portrays a single human being, not a system or polity—

The Apostle (he says) portrays the apostasy, out of which springs a man in whom evil holds a defiant supremacy; who shall rage with hellish hostility against God, and trample on every object of worship; who takes his seat in God's temple, and claims for himself all adoration; the lawless one, who seduces the world by prodigies and lying wonders and all deceptiveness of unrighteousness, for he is all but an incarnation of Satan—the Man of Sin, and therefore also the Son of Perdition. No one has yet appeared in whom all these elements are concentrated; but Popery, as certainly a signal and continued defection from the true faith, and as embodying many of these features, seems to typify him; or it may be the apostasy preceding and preparing for his advent.

THE THREE MONTHLY REVIEWS.

Whether through prophetic foresight of the cessation of the war fever, or through a feeling that the subject is exhausted, the three monthly reviews have little to say upon the Eastern Question, and that little is reassuring. Mr. Gladstone, in the *Nineteenth Century*, writes on the "Paths of Honour and Shame." The path of honour is to consider the millions of sufferers in the provinces rather than the Sultan and his courtiers at the Porte. The path of shame is the worldly policy which plays fast and loose with great human interests for purposes of national vanity. Mr. Gladstone intimates pretty plainly his opinion that the latter is the path along which England has been trailed at the chariot-wheels of Lord Beaconsfield. And we think he has little difficulty in making good his indictment. On the other hand, Sir Garnet Wolseley, in the same magazine, and Mr. T. H. Farrer in the *Fortnightly*, take a very cheerful view of the resources of this country, if we should be unhappily called upon to bear the burdens of a war. The former thinks our army is in a far better condition now than at the date of the Crimean War. And the latter maintains that, in regard to the raw materials and raw resources out of which armies arise, we were never so powerful in any previous period of history. Internal politics do not occupy a much more prominent place than our foreign relations in the contents of these reviews. We have already called attention to Mr. Goldwin Smith's suggestive article in the *Fortnightly* on "Whigs and Liberals." Disestablishment looms large in the *Nineteenth Century*, where Bishop Wordsworth, of St. Andrew's, connects Scotch disestablishment with Papal aggression by a fine-spun thread of argument too meagre for us to follow. On the other hand, the Rev. J. G. Rogers, as will have been seen from our last number, makes a very telling reply to Mr. Forster's defence of the Church. In the same magazine Mr. Dale gives us the first chapter of his "Impressions of America," dealing with social life mainly. It is remarkable that while the corrupt officialism and political errors of the United States are almost unanimously condemned on this side of the water, our countrymen who visit their cousins are almost equally unanimous in their praises of the Americans at home. Not only does the hospitality which was naturally accorded to Mr. Dale seem to have gratified him, but also the general and equable diffusion of a certain amount of comfort and refinement. We look forward to the sequel of Mr. Dale's observations with much interest. Many readers of the *Contemporary Review* are disappointed to observe

the suspension—it surely cannot be the cessation—of Professor Stanley Jevons' attack on the logic of John Stuart Mill. A serious enterprise of this nature ought not to be needlessly interrupted or lightly laid aside. If Mr. Jevons is right, very serious consequences follow; if he is wrong, he has more than imperilled his intellectual reputation. The *Contemporary* is the first review to notice that remarkable book, "Philochristus," which will probably attract a good deal of attention. We have reserved to the last the verses by the Poet Laureate in the *Nineteenth Century*, not because they are the best thing in the magazine, but rather because, finding nothing striking, or inspiring, or musical in them, we hesitated to name them at all.

BRIEF NOTICES.

The Life of Marie Antoinette, Queen of France. By CHARLES DUKE YONGE, Regius Professor of Modern History in Queen's College, Belfast. Third Edition. (Hurst and Blackett.) Professor Yonge's history of Marie Antoinette is written with great taste, and is a trustworthy record of the events of one of the most exciting periods the world has seen. The present edition is well printed, and admirably adapted for the hand. The young, who may not have studied the period, or as yet turned to the "fiery epic" of the Revolution in Mr. Carlyle's work, will find an admirable introduction here. The portrait of Marie Antoinette in Woodburytype strikes us as being singularly successful. This is one of many useful books which Messrs. Hurst and Blackett have issued in this form.

Letters of William Cowper: being a Selection from his Correspondence. With a Sketch of his Life, and Biographical Notices of his Correspondents. (The Religious Tract Society.) A very peculiar interest attaches to the life of Cowper. His sweet spirit, overwhelmed with religious doubts, came near to complete engulfment in insanity; his fancy was pure; his intellect keen; and his susceptibility to simple beauty very great. Added to all this he possessed a quaint and gentle humour, which made the combination of elements almost unique. The letters to Lady Hesketh and to his cousin, Mrs. Cowper, are models of their kind. They are delightful for simple freshness and for a ready self-confession. In point of style nothing could be finer. They are unaffectedly pure, and full of tender touches. The letters to the Revs. William Unwin and John Newton are full of charm—now and then Cowper can be unexpectedly buoyant and playful, as when he gives a recipe for the best way of meeting the critics:—"We may now," says he, "treat the critics as the Archbishop of Toledo treated Gil Blas when he found fault with one of his sermons. His grace gave him a kick, and said, 'Begone for a jackanapes, and furnish yourself with a better taste, if you know where to find it.'" But the prevailing tone is that of subdued gravity, and we love the man for his gentle suavity and sweet charitableness of mind. The present edition of these letters is particularly tasteful in all that respects "get-up," and it may be heartily recommended as a book for a present.

Hours of Sorrows Cheered and Comforted. Poems, by CHARLOTTE ELLIOTT, Author of "Justus Jam," &c., &c. New Edition. (Religious Tract Society.) This little volume, which many readers will be glad to see in a new edition, contains some of Miss Elliott's most finished poems. On "Hearing a Canary-bird Sing in the Streets of London" has a suggestion of Wordsworth. The volume is well printed, and is sure to find fresh favour from the public.

The Story of Christianity: From the Apostles to the Present Day. By the Rev. ANDREW REED, B.A. (Hamilton, Adams, and Co.) We are particularly glad to see a second edition, in one volume, of Mr. Reed's exceedingly able and useful compendium of ecclesiastical history, and to have this opportunity of bringing it under the notice of our readers. The conception of such a work was a happy one; the labour in executing it immense. Two obvious difficulties were required to be avoided: first, the difficulty of compression, and, that being surmounted, the greater one of adequate fulness. Mr. Reed has conquered both. He brings before the reader all the leading facts of Church history from the earliest period to the present time, embracing in his narrative the whole Christian world. The narrative itself is written with equal vivacity, ease, and clearness, and is well illustrated by striking and characteristic incidents. The result is a book of remarkable interest as a book to be read—of the contents of which no intelligent Christian man should be ignorant. Only a few can make themselves acquainted with the enormous mass of literature upon which it is founded, but everyone could find

time to read this careful, accurate, and scholarly compendium of it. But—it should have had an index.

The Mount: Speech from its English Heights. By THOMAS SINCLAIR, M.A. (Trubner and Co.) We might say, and with truth, that this is an extraordinary book, only that if we were to say that and nothing else we might be misunderstood. It is ambitious in style to a degree; it contains Jupiter-like judgments upon men and things, beautiful and ugly, common and uncommon. There is intimation of wide but irregular reading, and exhibition of wild and most irregular thought, expressed sometimes in sentences that defy all grammatical analysis. We have found in it, however, not a little that is suggestive, with some lofty aspirations, and here and there signs of a furnished and critical mind. But the work as a whole is a hodge-podge. It might have been made effective by an inexorable editor, but the task would have been a serious one.

Hardy Flowers, &c. By W. ROBINSON, F.L.S. (Macmillan and Co.) To get a cheap edition of Mr. Robinson's work, such as we have here, is to get a great deal more than the value of your money. A more thorough work of its kind was never written. Those who have gardens, either large or small, and who will use it, will find it to be of the highest practical value. One is surprised on consulting it to find what a superabundant variety of hardy flowers, of all colours, sizes, and habits, we have to select from, most of which are despised by the professional gardener, and unknown to or ignored by the amateur. With Mr. Robinson's work in his hand one could do almost anything with a garden, and certainly make it more beautiful, various, and more satisfactory, if less glaring, than are the fashionable gardens of the present day. What we should now like to see is a good public garden planted according to the author's own taste. Is such a thing to be seen? The Thames Embankment—to make a practical suggestion—would offer some admirable sites.

The Rev. Joseph Cook's Monday Lectures. Second Series. By permission of the Author. (R. D. Dickinson.) Great as is the freshness of these discourses, and unprecedented as they are as popular expositions and discussions of scientific subjects relating to religion, including "Biology," "Natural Selection," "Transmutation," "Spencerism," "Darwinism," &c., we have laid them down with a somewhat sad feeling. Mr. Cook, as always, displays a wide acquaintance with facts and theories; his grasp of them is generally firm, and he is capable of communicating what he knows; but his self-sufficiency is something startling, and his paradoxes sometimes more than startling. He weighs with unbounded confidence all the philosophers in his balances, and tells you exactly how and where they are wanting in weight. It matters not who it is—Spencer or Hæckel, Huxley or Darwin, Descartes or Owen, Hamilton or Bain: Mr. Cook weighs them all. We may understand, but we don't profess to, his meaning when he says that "Shakespeare was an American," and that "Cromwell was the first American and Hampden the second," but we can say that such expressions are simply inflated paradox. There is, however, so much capability in Mr. Cook that we have confidence of his doing higher work than he is doing in these lectures—certainly work in a higher manner.

The Decay of Churches. A Spiritual Outlook. (Simpkin, Marshall, and Co.) This is the book of thoughtful man—whether layman or minister we do not know, but probably the former. The author gives his reasons for believing in the decay of all churches, pointing especially to the fact that in England, as in Germany, not only cultivated men, but many pious men, are gradually withdrawing themselves from all religious organisations. He thinks it possible and probable that such organisations may one day cease to exist, either as having done their work—supposing it was ever intended that they should be what they are—or because they will be seen to be obstructive rather than helpful to the Christian life. He holds, indeed, that in any case they ought not to be regarded as essential to the Christian life, and that their extinction might be accompanied by a more direct faith in and love of the Saviour, and with these, of course, a great increase of vital piety. This is not the place to discuss such views, but we are constrained to say that this work is the production of an equally devout and refined mind.

We do not find much that is particularly fresh or impressive in Dr. ANDERSON'S *Searching the Scriptures* (Morgan and Scott), but it contains a plan, with other suggestions, of daily reading.—*Thoughts on Life and Godliness*, by the Rev. EVAN HOPKINS,

Vicar of Holy Trinity, Richmond (Hodder and Stoughton), are suggestive of devout reflection, and may be used with profit.—In *Voices of Nature*, by ELIZABETH SAXBY (W. Wells Gardner), there are some parables of nature not inaptly set forth, sometimes not always, with ingenuity.—We see nothing to call for particular notice in the Rev. S. BARTON BROWN'S *Apocalyptic Study* (James Nisbit and Co.) It is crude.—In *Watching for the Dead*, by FAITH CHILTERN (Provost and Co.), there is some pretty sentiment expressed in verse, but without much force and with no originality.

THE SECULAR ASPECTS OF DISESTABLISHMENT.

As we have already stated, this was the subject of the last of a series of Disestablishment lectures delivered in the Town Hall, Shoreditch, on Tuesday, March 5, by Mr. J. Allanson Picton, M.A., in presence of a very large audience. We gave the substance of the chairman's (Mr. Fawcett's) remarks on the disestablishment question in our last number. In commencing his address Mr. Picton said he believed there was a certain vital unity which connected together the development of all liberal principles and institutions in all parts of the world. He believed that the progress of religious equality, for instance, in this country was intimately related to the progress of constitutional liberty in all other countries of the world, and that the triumph in this country of any party which would ruthlessly fasten the yoke of oppression on any down-trodden race in foreign lands would necessarily react upon us to the prevention of the establishment of religious equality. He ventured to differ from the chairman on a question of policy. He thought they should aim straight at the mark, and demand disestablishment, and not frighten themselves with the difficulties. Using an apt illustration from Bunyan's "Pilgrim's Progress" the speaker said that there was the fair palace of religious equality to be assaulted and conquered, and they would never do it by only making preparation. There were the guards, plenty of them, standing menacingly around the doors. And what we had to do was to draw our sword, and rush straight on the guards, and force our way in; and then cries of welcome would presently be heard on every side, and all parties would be astonished that so easy a reform was not accomplished hundreds of years before. (Applause.) In reference to the subject with which he had to deal, "The Secular Aspects of Disestablishment," he said that the Church presented two utterly different aspects—the spiritual and the political, and these, he thought, were separable. The connection, for instance, between a humble vicar zealously preaching the Gospel or visiting the poor, and, on the other hand, of a baronial prelate in Parliament thundering against national progress, was not so obvious as to make the connection of the two things a matter of course. Further, they found that these two aspects of the Church were actually separable, in fact, for they had been separated in our colonies, and they had been separated in Ireland, and they were about to be very shortly separated in Scotland. (Applause.) His argument in the main that evening amounted to this—that there were such secular, political, and social advantages to be derived from a separation of these two aspects of the Church, that every one who had the good of his country at heart ought to seek to bring about the separation. In other words, disestablishment as a measure of political reform was, as he took it, based on the fundamental principles of Liberalism, and demanded the support of all genuine Liberals, utterly irrespective of all sectarian leanings. His main reason was summed up in the assertion which he deliberately made, that the Establishment had been, was, and, so long as it existed, must continue to be, an obstruction to the legitimate and natural course of national progress. He believed it to be, in this age of the world, a dead thing. It was not vitally connected with the political life of this country; and by its inert condition it not only stood in the way of progress itself, but, behind its broad bulk, it afforded a friendly place of repose for all sorts of unsettled rubbish which the healthy stream of our national progress would, of itself, sweep away. It afforded a friendly refuge, for instance, for sectarian jealousies, for class interests, for the support of foreign despotisms, for local tyrannies, for private rights which were public wrongs, for purchases of place and office, and for alliances of beer and Bible, and of pothouse and piety. (Applause.) Had it not been for the unnatural resistance offered in times past, and at the present day, to many obviously necessary reforms, the course of our national development might have been much calmer, and in many respects more rational than it had proved to be. Probably all persons would now agree that the emancipation of Catholics from political bondage was a righteous thing and a step in national progress; but he need scarcely say where the strongest opposition to this measure was found. Very few in the present day would dispute that the Reform Act of 1832 was one of the most beneficent measures and the most pregnant with national development, which this country had known; but it was well known that in the year 1831, twenty-one bishops in their places in the House of Lords voted against the Reform Bill, and, if he remembered rightly, succeeded in throwing it out. They deliberately dared the storm of public wrath and indignation, because

they believed that somehow or other the interests of the Church of England were bound up with ancient political corruption. In reference to the repeal of the Corn Laws, the same thing notoriously happened. While the ministers and teachers of the Free Churches earnestly banded themselves together to promote that great measure, the whole phalanx of the official representatives of the Established Church, with very few exceptions, opposed the bill for freeing the supplies of food for the people, and endeavoured to keep up the cruel injustice under which the country suffered. Then with regard to education, a subject that had special interest for him—he was certain that the emancipation of the schools of the people, and the development of the intellect of the people, were absolutely dependent upon the disestablishment and disendowment of the Church. He did not deny that the clergy had originated and supported the vast majority of elementary schools, and that they had shown much individual zeal and self-sacrifice in the work, but the Established Church, in the infancy of the national movement in favour of education, frowned upon the universal and unlimited diffusion of secular knowledge as pregnant with the gravest dangers, but when it was seen that the movement was irresistible, and must take its course, then the Church took possession of the movement, and tried to monopolise it, in order that it might be perverted to sectarian purposes. One of the most hopeful moments for the intellectual development of this country was in the year 1807, when Mr. Whitbread, the member for Bedford, brought forward a most elaborate bill for the amelioration of the condition of the poor. That measure was carried through the Commons, and introduced into the Lords. There the Archbishop of Canterbury stamped upon it, on the plea that it "left little or no control to the minister of the parish." But this was untrue. Mr. Whitbread was too fully aware of the power of the Church ever to trifle with it in that way. His object was to get his scheme passed, and he had carefully devised that, so far as it was at all consistent with the spread of education, the minister of the parish should have plenty to say upon the subject. But the Archbishop of Canterbury went further. He said that the measure would "subvert the first principles of education in this country, which had hitherto been, and he trusted would continue to be, under the control and auspices of the Established Church. Their lordships' prudence," he said, speaking very confidently, "no doubt would guard against innovations that might shake the foundations of religion." And then his grace finished up with an elegant quotation from a heathen poet in favour of protecting Christianity against the danger of knowledge. "Innovations that would shake the foundations of religion!" Religion! Oh, what iniquities have been perpetrated in its name! This was the curse of all Establishments—that they prevented the free play of reforming influences by which alone superstition could be cast out. Powerless as they were to inspire heavenly light, they were almighty to arm and enforce all the worst reactionary tendencies engendered of spiritual corruption. (Applause.) Looking at the sad, toilsome, suffering, blood-stained years which had passed since that time, and bearing in mind how much the errors and crimes of our fellow-countrymen had been due to deprivation of knowledge, he maintained that no worse national crime was ever perpetrated than the casting out of that beneficent bill of Mr. Whitbread, and condemning two following generations to the slavery of ignorance. (Applause.) But what the Establishment would not let the nation do, a humble Quaker tried to do according to his ability. Joseph Lancaster alone, and at first unfriended and unpatronised, succeeded in establishing a considerable number of rude and simple schools, which did a great deal of good in their generation. Such was their influence, that Mrs. Trimmer, a noted advocate of education, but withal, a devoted adherent of the Church Establishment, wrote to Dr. Bell that if this kind of thing went on much longer, the common people would not know that there was such a thing as the Established Church. (Laughter.) Hence arose a National Society for bringing up children in the doctrines and principles of the Established Church; and the course that had been pursued since then had always been manifestly guided by the same principles. The national determination to have knowledge at all costs was to be yielded to so far as it was resistless, but was always to be guided in such a course as should protect the sectarian interest of the Church of England. Over and over again every proposal for national education was rejected, if it did not pay its blackmail to the Establishment. Nonconformist children attending Sunday-schools had to submit to petty persecutions, compelling them to leave their teachers if they would have the knowledge of secular instruction in the week-day in the only accessible school, the so-called national schools. The right of parents to have some choice of schools was never heard of in those times, and it was only insisted upon when it was thought that some use might be made of it to prevent the exclusive prevalence of Board schools. The Conscience Clause, as it was called, was obstinately resisted as long as resistance was possible, and then it began to be welcomed when it was found that, under a thin disguise, instruction as sectarian as ever could be given in the schools. The religious difficulty was exaggerated for years, when it might serve the purposes of the Establishment, and ridicule was cast upon it only when it was clearly seen that the logical result threatened

by it was the establishment of secular schools throughout the country. The very same policy, adapted to the times, was pursued at the present moment. The most obstinate efforts had been made to resist the educational reform which had been carried out in London. Every one of the magnificent Board schools which had been established in the Shoreditch district had been resisted by clerical correspondence or clerical deputations, when the Board took in hand to build them. Concerning one school in Bethnal Green, the board was assured that it would be throwing away the ratepayers' money to build it, for there were positively no children to go to it; yet that school contained 2,000 children at the present moment. (Applause.) Nor was this inevitable influence of a Church Establishment against truly national education limited to the clerical or other private representatives of the Church. At the present moment every effort was made by the Education Department to keep up the school fees, and to limit to the lowest decent amount the school accommodation which the Board desired to establish; and every effort was made to protect old-fashioned methods of school organisation and teaching, and to facilitate the working of comparatively weak and sectarian schools. The object of all this was too transparent to be doubted. It was to protect and bolster up a weak, and wavering, and consumptive, and dying system of sectarian instruction. The reactionary influence of the Established Church was also felt in retarding the development of self-government in the country. Ever since the Reformation, except in the case of the seven bishops, the Church had persistently opposed every step in that direction. He believed that, were the truth really known, it would be found that ecclesiastical influence was the greatest difficulty in the way of emancipation of the counties, and the institution of a sort of municipal government amongst them. The Church was socially and politically supreme in the rural districts. Its interests were allied by many intricate ties with those of the landlord and of "the best society." He did not wonder, then, that the introduction of county boards, to be elected by household suffrage, should be dreaded; for he did not think that they would very long be found a comfortable sort of institution for an Established Church. A church, as a voluntary institution, unpatronised by the State, must necessarily rest, more or less, on a popular basis. No voluntary church could ever succeed long in keeping the bulk of its members or attendants from taking their fair share in the management of its affairs. Let them only think what an exercise in self-government was found in such a case. It was a common thing among some supercilious people to sneer at the little church meetings and the deacons' meetings, where the village grocer protested against the influence of the village baker, and both of them sometimes tormented the life out of their heretical minister. Undoubtedly such aspects of Free Church action were anything but pleasing, especially to those who were heretics; but, at the same time, we were bound to bear in mind the enormous good that had been wrought amongst the people of this country by the establishment in all parts—at least, of our municipal districts—of these little institutions for the training of free men in the art of self-government. But it was the cry and the lamentable complaint of all adherents of the Established Church that they were utterly deprived of everything of the kind. They did their best, by diocesan conferences, and by Church congresses, and by pan-Anglican assemblies, and such like means, to simulate and to play at free self-government; but there was absolutely no substantial change which could be made in the Church of England directly by the votes of those who adhered to this particular faith, and who were, properly speaking, in a spiritual sense, members of its denomination. The influence of the two sets of churches must necessarily work very differently. In towns the Free Churches had attained to the greatest amount of influence; but in country places they were unable to establish the same kind of institutions as they had succeeded in doing in the towns. As an almost inevitable consequence, the strength of Liberalism was in the towns, and the strength of Toryism in the rural districts. In the towns men had cultivated and practised the arts of self-government; while in country places the people had been tutored to submit themselves to all petty despotisms. The school boards in towns almost everywhere were elected by the direct action and the free suffrages of the ratepayers; but when it was found necessary to have compulsory attendance everywhere throughout the rural districts as well as in the towns, those who advocated the measure hesitated to establish in the rural districts boards which should be elected by the ratepayers. No; there must be school-attendance committees, appointed by the guardians and magistrates, who were *ex-officio* guardians, and necessarily having a certain proportion of *ex-officio* guardians upon them. The Government was now taking great credit to itself for bringing in a bill for the improvement of the management of county affairs. He believed that the best improvement would be to establish boards elected by a ratepaying suffrage, so that all who paid should have a voice in the management of affairs. But this did not suit the Church and State party. The truth was, that ecclesiastical influences were always at work behind the scenes. The interests of the political establishment of religion were bound up with the maintenance of that kind of social exclusiveness in the counties; and they would never get the suffrage in the counties rightly used,

and never get free self-government fairly established there, until the hindrances created by the political establishment of religion were wholly swept out of the way. (Applause.) But, as had been well said, the most portentous illustration of the reactionary power of the Establishment was seen in the obstinate and persistent opposition offered to the Burials Bill. Mr. Picton went on to speak on this subject, and referred to the protest signed by 15 000 of the clergy, while the whole tendency of national opinion was in favour of the reform that they opposed; and though the House of Lords had declared that the time had come to find a remedy for this monstrous abuse, the wise and righteous remedy would never be carried till there was such a storm as should shake almost the foundations of society. Finally, so far as the operation of the Church was concerned, mark how it protected the abuses by which our national resources were frittered away, and by which unnecessary burdens were imposed upon the ratepayers. In innumerable effete charities and obsolete bequests and anachronisms of all sorts, millions of money were lying idle or waste which ought to be counted amongst the national resources available for the highest purpose of the national life; such as education, the burden of which was often complained of by the ratepayers. But the Established Church seemed to consider that every vested interest demolished, whether it was that of a corrupt corporation, or of an old-fashioned club, or of the supposed intention of a "pious founder," was one outwork the less to resist the attack upon itself. No doubt the corruption of the human heart would remain after the corruptions of the Establishment were done away with, and there were blunders and crimes among nations that had not Established Churches. Nevertheless, each nation was bound to judge, by the lessons of its own experience, of the obvious duty which lay before its own immediate future. All the noblest lessons learnt from our national experience were now hampered in their application by this one incongruous relic of the past. He did not say that its removal would make the golden age; but he thought that, at least, it would bring that ideal age nearer. He did not think that it would wholly emancipate us from abuses, but he most earnestly pleaded that, at least, our energies might have free scope in fighting the battle of progress. Let our hunger of knowledge no longer be mocked by the sectarian husks which the swine of bigotry alone could eat with satisfaction. (Applause.) Let the enlightenment of a great people no longer depend upon the grudging consent of any class—much less, then, upon the grudging consent of priests. (Applause.) Let that self-government, our hereditary right to which had been written of old in letters of sacred blood, be no longer forbidden to our villagers, through the timid, cowardly fears of a fashionable sect. Let God's acre proclaim the truce of God to our sectarian squabbles and touch with a solemn charity our political divisions by sympathy in one common reverence; the vast resources of this nation be freely, without let or hindrance, at the command of the nation's noblest impulses; and, though neither he nor any one else could predict all issues, yet sure he was that a new era would be opened in the history not only of this beloved country of ours, but of the wide world. (Loud applause.)

On the motion of Mr. Turner, seconded by Mr. B. S. Olding, the following resolution was unanimously adopted:—

That this meeting, at the conclusion of a course of lectures explanatory of the principles of religious equality, is of opinion that Disestablishment and Disendowment would be a great political and religious reform, which deserves the united energies of the Liberal party for its accomplishment.

Cordial votes of thanks to the lecturer and the chairman terminated the proceedings.

THE DISESTABLISHMENT MOVEMENT.

DISESTABLISHMENT IN SCOTLAND.

The second of the course of lectures on "Disestablishment" was delivered to a good audience last evening at the Memorial Hall, Farringdon-street, by the Rev. G. C. Hutton, D.D., of Paisley.

Professor BRYCE, D.C.L., occupied the chair, and in a few introductory remarks discussed the present position of the question of disestablishment in Scotland. In England, he said, disestablishment was still in the main a speculative question, but in Scotland it had become a practical one, and it might be confidently asserted that when the next general election took place, at least three-fourths of the representatives of Scotland would have pledged themselves to vote for disestablishment. If, he added, the Scotch Establishment stood very long it would not be owing to its own strength, but through the support of those who advocated the cause of the Church Establishment in England.

Dr. HUTTON, who was received with applause, said that disestablishment in Scotland was an integral part of the disestablishment question. Without placing in abeyance the English part of the question, the Scottish question had come to the front. The question of disestablishment in Scotland was engaging the attention of good citizens both north and south of the Tweed; and both Englishmen and Scotchmen had an undivided interest in the laws and interests of the kingdom. Scotchmen would gladly aid in the solution of any social question, but did not wish to have their attention diverted from this fundamental and domestic question of disestablishment, which involved a controversy that could not be avoided. The case for the

disestablishment of the Scotch Kirk might be variously presented. The Kirk was no doubt able to support itself, as the other churches were, but it was in a minority; the union of Presbyterians was impossible without disestablishment; religion would be national in the only way in which it is ever so, after disestablishment as well as before; no Coronation Oath, that he had ever heard of, had ever long impeded a national change when necessary, nor was it likely to do so in this case; no Treaty of Union could bar a living generation of its rights; and the Scottish people were more than ever prepared for the change, and more anxious to have disestablishment than any other measure of justice. The case for disestablishment in Scotland embraces all that could be said on fundamental grounds against all established religion whatever. In this, as in all movements, the strength was in the grasp of principles. There were two leading measures by which the conclusion that the State-Church system was indefensible had been reached in Scotland. The first started from the natural functions of a church, as a society essentially free, founded on an authority only recognised by faith, appealing solely to the reason and conscience; and from premises like it it was easy to proceed to affirm that civil life must be excluded from the regulations of the Church. The second method by which exclusion of the State from ecclesiastical and religious concerns was reached was by the immediate consideration of the nature and ends of civil life. These were such as were common to the circumstances of man. The preservation of life, liberty, and property were matters for the civil authority; while questions in the sphere of religious convictions were foreign to such a power, and must be inefficient, begetting intolerance and persecution. There was, therefore, a conclusion arrived at that there was an element of injustice inherent in any State-Church system. Political justice included justice to conscience, and justice to the unit of society who was entitled to religious liberty as one of a society of worshippers; it demanded religious equality for all the various units before the law. In regard to sentiment on this question, it was true that the circumstances which marked the history of the late State Church in Ireland were absent from this case, as well as the circumstances which marked the ascendancy of the Church in England. There were in Scotland no churchyard scandals in the English sense of the word—(laughter)—no "Priest in Absolution"; no public traffic in livings to speak of; and no such ecclesiastical monsters as spiritual peers—(renewed laughter)—but though the system lacked these fungus growths, it was not the less malignant in its principles, it did not the less improve its opportunity, and it did not lack wrong. Look at the Church of Scotland in its constitution, surrounded by its various competitors and rivals. The Scotch Kirk, like all State Churches, had its Parliamentary basis, and legal provision was made for its support. Parliament must therefore be regarded as the source of its existing rights. Some feared that if the Kirk was disestablished its property would go from it, and its members knew well that they had no superior claim beyond other citizens apart from legislative provision. Having adverted to the sources of income possessed by the Kirk, the lecturer proceeded to observe that the Kirk was always disposed to exercise its full rights, to put in force the courts of law to enforce its dues, and to call on Parliament to aid its sectarian purposes. It was represented on parochial boards, like no other Church; it claimed clerical exemptions from school-rate and poor-rate; it claimed a right to profit by marriages; the parish schools had only lately been freed from its grasp; and it still held up its head in the theological chairs of the Universities of Scotland awarding University honours very scantily to Dissenters, though such honours had been copiously bestowed on mediocrity within the Kirk. The *Pall Mall Gazette* assumed that the Nonconformists were seeking for social advantages in the disestablishment of the Church in Scotland; but these critics were mistaken. What they sought was simply equality before the law; to that they were entitled, and that they were determined to have. (Applause.) Precedence by merit was one thing; precedence accorded by the State on religious grounds was totally another question. As to the numerical question, the Scotch Kirk claimed a body of 460,566 communicants—a number at least in excess of local estimates. The number of original parishes was 924, to which 258 had been added of late years, and endowed by voluntary funds under Acts passed since the Disruption. There were also thirty-nine "Parliamentary" churches, making 1,221, besides 154 not endowed, or a total of 1,370, exclusive of a number of chapels and preaching stations, which brought up the aggregate places of worship to 1,493. As to the financial matters, the Kirk had during the past half century raised about two millions of money for church extension, and had contributed 384,768*l.* to foreign and colonial missions. But the other Protestant churches in Scotland numbered 2,112, and the Roman Catholics had 244 places of worship. The Presbyterian Free Church had raised 12,000,000*l.* of money during the last half century for its own purposes, and a large fraction of which went to foreign missions. Since 1843 the Presbyterian Free Church had planted down 1,009 churches from John O'Groats to the Tweed, and it raised last year 565 195*l.* The United Presbyterians had an income of 400,000*l.*, they had planted about 520 or 530 churches in Scotland exclusive of 100 more in England, and they had collected

since 1863 for all purposes 8,000,000*l.* of money. These two great Presbyterian bodies, therefore, had an annual income of the larger part of one million of money, while the Kirk, with its great wealth, had raised for missions only 384 000*l.*, being a sum only slightly in excess of the annual value of the national property appropriated to the support of the Church. "But why," it was said, "do you seek to disestablish such a diligent body of workers?" The answer was, "Why not? They will work none the less, but all the more when they are disestablished, they will work without having the impediment of undue competition." But what would happen if the Kirk was disestablished? Nothing would happen except what was in the highest sense desirable. The members and friends of the Kirk would be free to regulate their own affairs, to build their own churches, and choose their own ministers; they would be relieved of their fetters and would have liberty; and the former State-Church would be brought to the level of the other churches of the country, and to the dignity of liberty and ecclesiastical independence. (Hear, hear.) Thus he would put the case for the disestablishment of the Church in Scotland by saying that disestablishment would, first of all, be in harmony with the history of past reformations of the Church in that country. The first struggle of the State-Church was with Popery, seeking to recover its own. Its next struggle was with the Prelatic party, which sought to mould the Establishment by the model of England. At length both Popery and Prelacy, as the Scotch ecclesiastics were accustomed to say, were "disestablished and disendowed." We were now in the midst of the third Reformation, which would not be less beneficial, but would be still more splendid as the application of the law of righteousness to national affairs, and the exercise of faith in the inherent power of Christianity. Disestablishment then would be in harmony with past reforms, and would be the proper sequel to them. It could be effected without injury to any real interests of society. Some said it would be followed by disaster to religion and liberty; the same doubt had been raised in fear of other changes which had proved beneficial. The liberation of religion would leave it to its native power, and create free conscience, free thought, free affection, and free action; but how was this possible while it remained in the iron mould of a national establishment? Scotland herself was a proof that financially the disestablished Church would not be worse off than now; and Ireland might be put in evidence as another proof. If there was a fear of Popery, was even Popery so dangerous as when able to grasp the secular sword? Disestablishment was in the line of true political reform, and was warranted by the state of political ripeness in Scotland. Scotland was not less ripe now than Ireland was when Mr. Gladstone disestablished the Irish Church by his famous resolution. Disestablishment was demanded by the feeling of other Churchmen in Scotland. It was idle to say that the Presbyterian churches had no grievance. The most recent legislation did not touch their objections, but they looked forward in all their assemblies to the time when the Kirk would be disestablished, and these facts would have to be recognised at the next general election. Referring to a recent meeting at Inverness, in which Dr. Begg took a prominent part, the lecturer detailed the composition of that meeting, which was unattended by laymen, and he remarked that there was no dream of returning to the Establishment except, perhaps, on the part of one or two units. The sentiments uttered at the meeting were repudiated by the enlightened men of the North, and all the Presbyterians and Churchmen were disavowing them. Disestablishment was imperatively called for by political justice. Religion was exceptional in its character. In other matters the rule of the majority might be just. In other matters wrong did not cut so deep as wrong in religion. Disestablishment could not be long delayed in Scotland. The leaders of the Kirk party had made violent efforts to maintain composure, but the secret had leaked out. It was clear during the recent elections in Scotland that no other question commanded equal attention. The struggle might be severe, and a relapse might be experienced, but of the ultimate result no one could doubt. The question could not be settled by compromise. The Free Church, powerful as it was, was only a great portion of the ecclesiastical life of Scotland. There was also the old body of older dissent resolute that no compromise should be permitted. It would be disestablishment or nothing. Were a compromise to be effected by high-handed legislation, the warfare would only be renewed with increased intensity. The existing state of things could only be aggravated by attempted new legislation on behalf of the Kirk. It would not be a question of a reform in detail of what was sound at the basis; but it would be a question of renewing the lease and power of the Kirk. He held that the time had come for disestablishment; and nothing less than a demand for disestablishment would be made as often as demands were made for privileged legislation. He did not admit the right of the Kirk to new privileges; he denied its right to the old. Disestablishment needed not the preliminary of a Parliamentary committee. Its merits were in a nutshell, and no intelligent member of Parliament could be ignorant of them. The question of disestablishment called for the adherence to it of all true Liberals. If a candidate wanted a policy here it was; and it was a policy that would lead to something practical, expedient, just, necessary, and

inevitable. They wanted at the present time as Parliamentary representatives men who understood the times. Disestablishment, he was glad to say, had made rapid strides during the past few months in Scotland; and as his last words he would say that disestablishment in Scotland claimed the earnest support of English Nonconformists and English Liberal members. It was a common thing to say that Scotch questions were little understood by Englishmen; but it was certainly a grievous mistake to say so. Disestablishment at least need be no *pons asinorum*. The Scotch Nonconformists had given faithful support to the English Nonconformists; and as this question would be settled in the arena of Parliament, they would look for the help of the English members in the struggle. Any attempt to compromise the question, or to take an undue advantage of the Scotch members by treating it as a Scotch question only, should be resisted; for the matter must be settled on the broadest issue by a vote of the whole body of the House. The English members, he was sure, would see that it was their battle as well as that of the Scotch. (Hear, hear.) Scotland afterwards, he would promise, would not fail England in her struggle with her proud Establishment, and when she looked beyond the Tweed for aid she would not look in vain. (Applause.)

On the motion of Mr. CARVELL WILLIAMS, seconded by the Rev. Dr. CHALMERS, votes of thanks were accorded both to the lecturer and the chairman.

MR. FISHER IN LINCOLNSHIRE.

GRANTHAM.—On Monday evening, March 4, Mr. Fisher was in the Exchange Hall, Grantham (the Temperance Hall having been refused the promoters of the meeting). His subject was "Our Pious Ancestors." The lecture was highly approved by a fully average meeting, and a vote of thanks was heartily passed. The opposition was confined simply to the endeavour to prevent the meeting being held; this being ineffectual, the opponents kept at home. Mr. R. A. Smithurst presided.

BOSTON.—Mr. Fisher's lecture here on Tuesday is well reported in the *Boston Guardian*. It was delivered in the Assembly Rooms, and the chair was taken by Mr. Councillor Allen. The lecturer dealt with the results of disestablishment in Ireland, the audience receiving the lecturer with applause. What is termed "a scene" took place at the close of the lecture. The vote of thanks having been proposed and seconded, the following amendment was moved by Mr. Hunn:—

That this meeting hereby expresses its utter abhorrence of the tactics hitherto pursued by the agents of the Liberation Society, who, for the mere acquisition of pelf, go forth making statements antagonistic to the interests of the Established Church, unwarrantably exciting the passions of the people, uttering sentiments dangerous to the rights of property, and aiding the spread of infidelity by causing doubts and distress in the minds of the people, with regard to the truths of Christianity.

This was supported by the mover in a speech characterised by singularity. Mr. Fisher replied with much spirit and amid loud applause, and the chairman having declared that the resolution proposed was no amendment, the vote of thanks was carried unanimously. Mr. Fisher said they could close the meeting if they liked without further proceedings, but if the gentleman liked he could have his amendment put. Mr. Hunn declined to do so. A vote of thanks to the chairman, for which Mr. Hunn voted, closed the proceedings.

LIVERPOOL.

Dr. Mellor lectured to a crowded audience at Hope Hall on Monday of last week. Mr. W. S. Caine took the chair, and there was an influential attendance on the platform. In the course of his speech, Mr. Caine said the spectacle that had lately been witnessed had been very much a spectacle of one State-Church trying to get rid of another, and he sincerely trusted that in the Conference to be held something would be urged to prevent, in those enfranchised States—the establishment of that very great evil—a State-Church. (Applause.) If Bulgaria was to have a fresh start and begin anew, he hoped that, with the diverse sections of religion that existed in that State, it would have an opportunity of making a start clean, without any State patronage or control of any of the different religions existing in it. He thought when they saw such wars springing distinctly and emphatically out of the existence of a State-Church, although we might perhaps never dread any war, either civil or otherwise, as the result of our State-Church, it should stimulate them as speedily as possible to get rid of a State-Church in England. (Applause.) And for this reason: there was no doubt whatever that Liberal principles had made very great strides not only in England but throughout the whole of Europe during the last twenty-five years, and as the various countries of Europe got emancipated from old Conservative notions they turned very much to England as a pattern and copy for any new improvements which they might introduce into their Constitutions. He felt satisfied therefore that if England in the course of the next five or ten years should be successful in getting rid of one of the very few remaining injustices which still existed in our Constitution—a State-Church—it would have a very wide effect indeed on the future of civilisation throughout the whole of the world. (Loud applause.) It seemed to him that many of them were losing sight of the fact that Nonconformity more than anything else

had tended to keep this country out of the struggle in the East. (Applause.) During the last six months he had had the privilege of being at many meetings, and he did not hesitate to say that the backbone of the meetings and the backbone of the agitation against war had been Nonconformists and Nonconformity. (Loud applause.)

After speeches by Mr. Meade-King, the Rev. Wardlaw Thompson, and the Rev. W. Graham, Dr. Mellor, in proposing thanks to the chairman, significantly expressed the hope that closer relations between Yorkshire and Mr. Caine would soon be established.

MR. GEORGE HOWELL AT DARWEN.

The *Darwen News* of last Saturday contains a long report of Mr. Howell's lecture of Tuesday week. The chair was occupied by Mr. Henry Green, and on the platform were several leading representatives of the Nonconformists. The chairman made an admirable opening speech, after which Mr. Howell addressed the meeting. We cannot follow him all through his lecture, which was full of pertinent information, well arranged and well put. One or two quotations will indicate the spirit in which a working-man's representative looks at the question:—

From the earliest down to the present time the dignitaries of the Church sitting in the House of Peers have stood opposed to every principle of progress and improvement. (Hear, hear.) A great French writer, who knew perhaps as much of English history as any native writer we have, and who knew also as much of European history as perhaps any writer that ever lived, I mean Guizot, said this once—and it is the strongest condemnation that has ever been passed upon the Church of England, and, if I recollect rightly, Guizot was himself a Protestant, at any rate of the Gaelic type—he said, "The Church of Rome has sometimes aided liberty; the Church of England, never!" (Cheers.) Of course there may have been certain dignitaries belonging to the Church, who in certain times and under certain circumstances may have stepped out of their way, much against the wishes of their brethren, to support some popular movement; but taking it in the aggregate, taking the Church as it exists in our midst, a great political institution, I may say that the words of Guizot are absolutely correct. The clergy of the Church were opposed to the people in the great fight for the disestablishment of the Irish State Church; but you will all remember that it was not so much the principle of disestablishment that they fought against, but as to how much they could save for the re-endowment of that Church when it was disestablished—(Hear, hear.)—and I am inclined to think that when the Disestablishment of the Church of England comes to be a test question at the elections, the fight will be not on disestablishment but on disendowment. (Hear, hear.) They will leave behind them in the struggle the religious side of their Church, and throw themselves absolutely and entirely into the political side of the struggle; it is "How much can we save for this Church!" (Hear, hear.) I am afraid this question of disendowment will be the point upon which the greatest difference of opinion will be likely to exist.

Again:—

In the Irish Church Disestablishment Question, some of the Churchmen actually proposed that, rather than disestablish and disendow the Protestant State Church in Ireland, Parliament should endow the Roman Catholic Church, whose religion they look down upon as little less than idolatry. Some Churchmen charged Dissenters with wanting to replace the Church of England with their own churches, but if that were true he should not be found upon the Liberation Society's platform, for he should be inclined to say with Hawtrel that we had "better bear those ills we have, than fly to others that we know not of." (Hear, hear.) But no man connected with the Liberation movement had ever proposed that any proportion of the endowments should go to re-endow any other sect in the kingdom.

The meeting was afterwards addressed by Mr. Nicholls, Mr. Marsden, and Mr. C. Shorrocks.

OTHER MEETINGS.

BATH.—At a meeting of the Bath Young Men's Liberal Association on Thursday evening, Mr. Cossam gave an address on "State Churches in Relation to Modern Thought and the Present Position of Political Parties." The address, which is printed in full in *Keene's Bath Journal*, was followed by considerable discussion.

PARKGATE, ROTHERHAM.—A crowded meeting was held last week in the Temperance Hall, the Rev. J. Bonser, B.A., presiding. It was addressed by Mr. E. B. Jenkinson, F.G.S., the Rev. T. W. Holmes, and Mr. Percy Rawson. Mr. W. E. Helen moved an amendment to the resolution before the meeting, which was seconded by the secretary of the Sheffield Church Defence Association. Mr. Rawson replied, and the amendment was lost by an overwhelming majority.

EASTFIELD.—Mr. Percy Rawson, of Sheffield, addressed a meeting here on the 2nd of this month, which was well attended. Mr. Alfred Ridge presided. Mr. Rawson dealt with the Church property question, in reply mainly to Dr. Gatty, and, as we gather from the *Sheffield Independent*, dealt with it with great effect. The *Independent* of the 5th has an article on the Church property question, founded upon the addresses of Mr. Rawson and Mr. Helen.

TETBURY.—This town has become celebrated for a recent burial case, when the Rev. Canon Frampton refused to bury a child who had been baptized by a Primitive Methodist minister. Last Wednesday the Liberation Society held a first meeting there in the Baptist schoolroom, which was crowded. Mr. S. Clark, of Malmesbury, presided, and the meeting was addressed with vigour by Mr. Goodrich, of Oricklade, Mr. F. Thorne, of Tetbury, the

Rev. R. Bray, the Rev. W. Clarkson, of Salisbury, and the Rev. G. Nazen, of Malmesbury. The proceedings are well reported in the *North Wilts Herald*.

NORWICH.—The *Eastern Daily Press* reports a lecture delivered by the Rev. J. N. Browne, B.A., of Bradford, at the Victoria Hall on Thursday, the Rev. H. W. Perris in the chair. Mr. Browne's lecture, which is well reported, was also well received.

EAST DEREHAM.—On the Monday of the same week Mr. Browne lectured in the Corn Hall here, Mr. A. B. Ford presiding, and Mr. C. W. Alexander speaking.

LYNN.—On the Tuesday Mr. Browne addressed a meeting in the Blackfriars Hall, Mr. T. P. Birch in the chair, and had a good audience.

YARMOUTH.—Mr. Browne closed his week's work in Norfolk by addressing a meeting in the Town Hall, Yarmouth, on Friday, Mr. W. H. Fisher presiding.

PADSTOW, CORNWALL.—Mr. J. Maynard lectured here on the 5th of last month, in the Public Rooms. Good attention was paid to the lecture, and a favourable impression evidently made.

CAMELFORD.—Mr. J. Maynard lectured here, in the Assembly Rooms, on the 6th of last month. Mr. Daniel, Bible Christian, in the chair, and an animated discussion at the close.

SHEPHERD, NEAR LOUGHBOROUGH.—The Rev. E. Hipwood lectured in the General Baptist Chapel, on Monday, the 4th inst., Mr. J. Ward in the chair. There was a good and attentive audience, and cordial votes of thanks were given to the lecturer and chairman.

BRITHDIR, NEAR DOLGELLY.—On the 25th of February a lecture upon "Church Establishments" was delivered at the Congregational Chapel by Mr. C. R. Jones, of Llanfyllin, to a large and sympathetic audience. The chair was occupied by Mr. J. Jones. The Rev. H. Roberts, C.M., also spoke in support of disestablishment.

NORTON, NEAR STOCKTON-ON-TEES.—On the 6th inst. a lecture was given in the Gray Room, by Mr. J. Andrew, district agent, of Leeds, on "The Liberation Society: What it Does not Want, and What it Does Want." Mr. H. Briggs, jun., of Stockton, presided. It was the first lecture in this village, and excited considerable interest. There was previously a house-to-house distribution of little books with the handbills.

GREAT BROUGHTON, NEAR STOKESLEY.—On the 8th inst. a meeting was held in the Congregational Chapel. The Rev. E. H. Reynolds, of Great Ayrton, presided, and spoke at considerable length on the Burial Laws question. Mr. J. Andrew then gave an address on the most striking features of the Established Church and the present position of the anti State-Church movement. This was the second Liberation meeting in the village, and was well attended. The addresses were heartily received, and each person gladly took the tracts.

ASHBOURNE.—The Rev. Thos. Mirams gave his lecture upon the Free Churches of this country, "The True Bulwarks of Protestantism," in the St. John's Hall, on Wednesday evening, the 6th inst., Mr. George Dean, of Derby, in the chair. In reply to a vote of thanks, moved by the Rev. H. Hustwick, the chairman gave a few very interesting facts relating to a visit he paid to Italy a few years ago, and bearing on the subject of the lecture.

BRAUNSTON.—On Tuesday, March 5, the Rev. Thos. Adams lectured to a fair audience in the Baptist Chapel, the Rev. A. Greer in the chair, on "Reformation lessons." Mr. Adams has also recently lectured at Milton and Eccleahill.

GUYHERNE.—Mr. Lummis delivered a lecture here on Tuesday se'night to a good and attentive audience. Mr. Butt presided.

WALTON.—Notwithstanding a most inclement night, Mr. Lummis had a fair audience here on Wednesday, Mr. Hyam presiding.

HIGH WALPOLE, NEAR WISEBEC.—Mr. Lummis gave an address here on "Canon Ryle's Confession" on the 7th, which was most favourably received. Mr. Studd presided.

WOODHOUSE, NEAR LEEDS.—A public meeting, over which Alderman Tatham presided, was held on Monday night at the Mechanics' Institute, Woodhouse, Leeds, when resolutions were passed in favour of religious equality. The meeting, which was convened by the Leeds Nonconformist Union, was addressed by Mr. E. Butler, Mr. J. Andrew, Mr. H. Davidson, and others. Mr. Butler spoke at length on the disestablishment question, the time for which, he said, was rapidly approaching. The country, however, was not yet sufficiently educated for it, and he advised the Liberal party to be united in placing the question foremost on their programme.

THE ANNUAL MEETING OF THE LIBERATION SOCIETY will be held at the Metropolitan Tabernacle on Wednesday, May 1. We understand that Sir Wilfrid Lawson, M.P., will preside.

DISESTABLISHMENT AND DISENDOWMENT.—It will be seen by a reference to our advertising columns that Mr. Frederic Harrison will deliver a lecture on Tuesday evening next, the 19th inst., at the Memorial Hall, Farringdon-street, on "The practical mode of disestablishing and disendowing the Church of England." It is understood that Mr. Harrison will deal with the practical suggestions issued on the subject by the Liberation Society. The chair will be taken by the Hon. E. Lyulph Stanley.

ECCLESIASTICAL MISCELLANY.

The Richmond *Religious Herald* states that the Virginia coloured people built and paid for about fifty churches last year.

A bill for the foundation of four new bishoprics will be introduced into the House of Lords by the Lord Steward (Earl Beauchamp) on the 18th inst.

Mr. Osborne Morgan's speech in support of his recent motion on the Burials Question has been published by Mr. Elliot Stock.

The death is announced of the Rev. Octavius Winslow, D.D., the incumbent of Emanuel Church, Brighton. He had been in delicate health for some time.

The Bishop of London has appointed the Rev. William Dalrymple MacLagan, Vicar of Kensington, to the Prebendal Stall of Reculverland in St. Paul's Cathedral.

A petition asking for the incorporation of the Church of Scotland in Canada has been thrown out by the Committee on the Standing Orders of the Dominion House of Commons on account of insufficient notice being given.

ROMAN CATHOLIC CHAPLAINS IN THE NAVY.—We hear that an arrangement is likely to be made by which room will be found for a Roman Catholic chaplain with the fleet in the Sea of Marmora, and elsewhere in cases in which the number of Roman Catholic sailors makes their provision desirable.—*Daily News*.

THE BURIAL QUESTION.—An inquest was held at Leadgate, Consett, on Monday afternoon on the body of an innkeeper named Lumley, who had poisoned himself by taking three ounces of laudanum. A verdict of suicide whilst temporarily insane having been returned, the foreman of the jury asked if the deceased was entitled to a Christian burial. He understood the vicar refused to read the Burial Service. The coroner said Lumley was entitled to the rites of the Church. This remark was conveyed to the vicar by the police, but the former said he could not conscientiously read the Burial Service.

THE CEYLON CHURCH ESTABLISHMENT.—In the House of Commons on Monday, Mr. Alderman M'Arthur inquired whether any reply had been sent to the memorial to the Queen from inhabitants of Ceylon praying for the cessation of ecclesiastical subsidies from the revenues of the colony, and if so, whether such reply would be laid upon the table of the House in continuation of the correspondence presented last session. Sir M. Hicks-Beach said the memorial was received nearly a year ago, and he could not find that any answer had been sent, such answer being probably deemed unnecessary in consequence of Lord Carnarvon's published opinions and an answer that had been given to a question in that House.

DR. LEE, OF LAMBETH, SUMMONED.—Dr. Lee, incumbent of All Saints', Lambeth, was again summoned before the Southwark Police Court by the Metropolitan Board of Works, to show cause why a distress warrant should not be granted against him for the sum of 105*l.* 19*s.* 5*d.* expended by the Board in repairing the steeple of the church. A portion of the tower fell down, and the Board obtained an order against Dr. Lee to repair it. He failed to do so, and the Board, having repaired the tower, applied for a summons calling on him to pay the cost. This Dr. Lee did not do, and in consequence a distress order against Dr. Lee's goods was now asked for. Mr. Partridge, however, refused to make the order, but urged Dr. Lee to make every effort to raise the money either from the parishioners or elsewhere.

"HIGH-CHURCHMEN COURTING DISSIDENTS!"—Under this heading the *Rock* remarks:—"The High-Church party have for some time been laying assiduous siege to the Wesleyans, and now—under the guise of the Home Reunion Society—they are courting the other Dissenters. In this connection Earl Nelson recently gave a lecture at Ipswich, on which the *Nonconformist* has the following judicious remarks." After quoting a passage from our last number our contemporary goes on to say:—"We sincerely hope we may hear no more of this reunion farce now that its true motives—which all Protestant Churchmen discerned from the first—have been thus ruthlessly exposed by our contemporary. Unless the Nonconformists be prepared to forfeit their self-respect and also the respect of their fellow men they will lend no further countenance to these transparent attempts to cajole them."

DECISION IN THE PRESTBURY CASE.—The Dean of Arches gave judgment on Saturday in the suit against Mr. Edwards, the incumbent of Prestbury, for Ritualistic practices. In July last Mr. Edwards was ordered to file a declaration that he would discontinue the illegal practices in his church; but he had not complied. Lord Penzance said he should sentence the rev. defendant to six months' suspension *ab officio et beneficio*, and order him to pay the costs. His lordship, referring to the "scandal to English jurisprudence" which had been occasioned by the setting aside of the proceedings in previous cases on the ground that he had held his court on the wrong bank of the Thames, said he should sit at Lambeth Palace in cases relating to the province of Canterbury, and elsewhere in cases relating to the province of York. The judges who had set aside the proceedings appeared to hold that a new court had been created by the Public Worship Regulation Act, but he contended that no new court had in fact been created. The Legislature had given a new jurisdiction to the old court, whether provincial or otherwise.

THE SALE OF LIVINGS.—"H. N." writes to the *Times*:—"The subject of the sale of livings being now

brought under the immediate cognisance of Parliament by the bill of Mr. Leatham to abolish it, it seems an appropriate time to call public attention to the accompanying advertisement, which has just appeared in a well-known London journal. It runs as follows:—"A clergyman of the Church of England, 39, 5ft. 9in., considered good-looking, a widower, with an only daughter, wishes to hear from any lady with a view to marriage who has from £6,000 to £12,000 at command, and would be willing to invest about £5,000 in the purchase of an advowson (that is, the freehold of a church, rectory-house and grounds) in some beautiful locality, to produce £500 a year. Please write direct to the above reverend gentleman, as this advertisement is genuine and bona fide. Address, &c. Such an advertisement speaks for itself; comment would be wholly superfluous. Let us hope that it will be shown up in Parliament as it deserves, and that it may have, at all events, the salutary effect of accelerating the suppression of this disgraceful traffic in the cure of souls."

Religious and Denominational News.

The Rev. Warlow Davies, M.A., late of Auckland, New Zealand, and now in England, has accepted a hearty and unanimous invitation to the pastorate of the Newtown Church, Sydney, New South Wales, whither he will proceed in the course of the summer.

BARROW-IN-FURNESS.—The four new churches built at a cost of 24,000*l.* by several noblemen and gentlemen of the district have been already endowed to the extent of 2,000*l.* each. St. John's Church is already opened, and in the course of a few weeks St. Matthew's, St. Mark's, and St. Luke's will be ready for opening.

MR. SPURGEON AND HIS CONGREGATION.—According to the latest account received from the Rev. Mr. Spurgeon, the rev. gentleman has been almost completely restored to health. He purposes leaving Mentone, where he has been stopping for many weeks past, immediately, and is expected to arrive in London this week. He has been announced as the preacher next Sunday in his own Tabernacle.

MORLEY, NEAR LEEDS.—On Tuesday, March 5, a bazaar was held in connection with St. Mary's-in-the-Wood Congregational Chapel, Morley, to raise funds towards the cost of the erection of the new chapel, which is almost completed. After prayer by the Rev. W. E. Anderton, B.A., the minister, the bazaar was opened by W. H. Conyers, Esq., of Leeds. The proceeds of the three days' sale were about £760. The building will cost £7,000. The amount now to be raised is about £2,000.

THE LATE MR. HAYDON, OF PORTSMOUTH.—The cause of Nonconformity in Portsmouth, and the Baptist Church in Southsea, have just sustained a great loss in the sudden death of Mr. T. C. Haydon, of Beaulieu House, who expired, after less than an hour's illness, on Friday, March 1, at the age of sixty-five years. The deceased was well known in that neighbourhood as the devoted friend of secular and religious education, and was much honoured and beloved as an elder of the St. Paul's-square Baptist Church. Only a short time ago the teachers of the Sunday-school in connection with the above church celebrated the twenty-second year of Mr. Haydon's superintendence of their school, and the fiftieth year of his labour in the cause of religious education, by a suitable presentation; while during the last year of his life he occupied the position of president of the local Sunday School Union. For the last four years Mr. Haydon had a seat on the Portsmouth School Board, of which he was one of the most active and energetic members. The funeral service was conducted in St. Paul's-square Chapel by the pastor, the Rev. R. F. Jeffrey, assisted by the Rev. T. W. Medhurst, and was largely attended by representatives of all denominations. On the evening of Sunday, March 10, a memorial sermon was preached to an overflowing audience, and most kindly references were made to the deceased in both Nonconformist and Episcopal pulpits.—*From a Correspondent*.

DERBY.—CENTENARY OF VICTORIA-STREET CHURCH.—The opening service in connection with the celebration of the Centenary of Victoria-street Church commenced on Wednesday evening last, when the Rev. Baldwin Brown, B.A., preached a very admirable sermon from Ephesians i. 21. There was a large attendance, and the discourse, which occupied nearly an hour in delivery, was listened to with an absorbing interest throughout. Preliminary to this service a meeting for prayer and praise, which was presided over by Mr. William Crosbie, M.A., LL.B., was held in the lecture-room on Tuesday evening, when a goodly number of the members of the church and congregation assembled together. The prevailing spirit of the meeting was one of devout thanksgiving and praise for the Divine goodness which had been so graciously manifested through the long years of the Church's history; and earnest supplications were offered that the benediction of Heaven might rest upon and influence the whole of the services connected with the celebration. Mr. Crosbie conducted the preliminary services of Wednesday evening, and Mr. Brown prefaced his sermon by a sketch of the early history of the church, the foundation of which was laid by his dear old friend, the Rev. James Gawthorne, who was for fifty-seven years the minister of that congregation, and who thirty-five years ago gave him (Mr. Brown) a cordial welcome when he came to Derby. That a church of nearly a thou-

sand members should be gathered in that spacious and comely sanctuary, under the able and earnest care of his friend Mr. Crosbie, seemed a little marvellous to those who remembered the Victoria-street of thirty years ago. Mr. Brown then proceeded with his sermon. In connection with the centenary celebration, Mr. R. W. Dale, D.D., preached in Victoria-street Church on Sunday, and to-day's service was to be taken by the Rev. Dr. Allon.

THE ORPHAN WORKING SCHOOL.

The 120th anniversary of this society, with which is amalgamated the Alexandra Orphanage, was celebrated on Saturday evening by a banquet at Willis's Rooms, the Duke of Cambridge occupying the chair. There were present Lord Denman, General Sir R. Wilbraham, Sir Thomas Chambers, and Sir John Heron Maxwell, besides a numerous company.

The CHAIRMAN, in giving the toast of "The Queen," observed that Her Majesty was the patron of the institution, that she was entitled at all times to have one child in the school, and that she necessarily, therefore, took great personal interest in it. (Cheers.) He believed this was the only country in the world in which these great charitable institutions existed supported by the voluntary contributions of the public and connected with the State merely by the circumstance that they were almost all of them under the patronage of the Queen or some members of her family. (Cheers.)

In giving "The Prince and Princess of Wales," His ROYAL HIGHNESS remarked that last year the Prince presided at this festival, when an addition of 8,000*l.* to the funds of the Orphanage resulted, whilst the affiliated institution had been named after the Princess.

In proposing "The Army, Navy, and Auxiliary Forces," the CHAIRMAN said, with respect to the army, that as far as the physical power of the young men went—and he had recently inspected them—we never had better soldiers than at the present moment. There was a belief that we should have few good reserve men should an emergency arise, but there really was no reason to doubt that, should anything of the kind happen, with the men who were now soldiers the army would be as efficient as it had been in former years. General Wilbraham responded for the army and volunteers; and Captain Sir J. Heron Maxwell, Bart., for the navy.

His ROYAL HIGHNESS next gave "Prosperity to the Orphan Working School," observing that it would be a great pity if such an institution, after an existence of 120 years, should fall off in usefulness from the want of public sympathy and support. The institution, with which the Alexandra Orphanage had now been amalgamated, had an income of 6,000*l.* a year, but its requirements amounted to 15,000*l.* a year, and it was therefore necessary to make these annual appeals. He knew that this had been commercially and otherwise a bad year, but, although it would be wise and prudent under such circumstances for men to be careful in their general expenditure, they should not withhold that continued support to these charitable institutions without which their good work could not be carried on.

Mr. J. KEMP-WELCH proposed "The Health of the Chairman," and His Royal Highness briefly replied.

Mr. J. FINCH then read a list of subscriptions, headed by 20*l.* from the Chairman, and one hundred guineas from a member of the Common Council of London, amounting in all to about 2,300*l.*

The RECORDER OF LONDON proposed "The Treasurer, Committee, and Stewards," which toast was responded to by Mr. Charles Tyler and Lord Denman.

Messrs. Griffith and Farran are preparing for publication new and thoroughly revised editions of "Memorable Battles in English History," by W. H. Davenport Adams, and of "Ocean and her Rulers," by Alfred Elwes.

Mr. J. W. Probyn will contribute to the *British Quarterly* for April an article entitled "Phases of the Eastern Question," forecasting the great advantages that would be likely to accrue to progress and civilisation by the setting up of a strong Bulgarian principality and a Greek kingdom extending from the Adriatic to the Black Sea.

THE FAMINE IN CHINA.—The report on the famine in the northern provinces of China, with a map, has been laid before Parliament. The report has been drawn up by Mr. Mayers, the Chinese Secretary of the Legation at Peking, and is dated Oct. 30, 1877. He describes the calamity as equal if not greater in extent than that which has been experienced in Southern India, and as being due to the same cause—a disturbance in the regularity of the summer monsoons in two successive years. In some provinces there was an excessive rainfall, which caused most disastrous floods, and much destruction of crops. In others an unusual drought was experienced, which ruined the harvest, and in some parts actually prevented the crops from being sown. The suffering thus caused was increased by a plague of locusts which ravaged a large tract of country. Measures of relief were adopted by the Government, and assistance was given by the foreign communities, but the people in many places nevertheless became absolutely destitute, and they were driven to sell their wives and children to obtain the means of living, while thousands died of starvation. Mr. Mayers estimates that millions would depend upon official charity during the year.

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The Nonconformist.

WEDNESDAY, MARCH 13, 1878.

THE WEEK.

THE Treaty of Peace between Russia and Turkey has been ratified by the Sultan, and is being conveyed to St. Petersburg by General Ignatieff and Reouf Pasha, who are expected there on Saturday next. In the Russian capital the ratifications will be formally exchanged, and then, it is said, the text of the Treaty will be published. For the present both Count Andrassy and Lord Derby declare they are ignorant of the precise details, and this prolonged mystery tends to deepen throughout Europe the feeling against Russia.

The actual arrangements relative to the Congress of Berlin do not, as yet, make much progress. Our Government have readily consented to substitute the German capital for Baden-Baden, and there is no doubt that Prince Bismarck will preside if well enough—which is doubtful. But no date has been fixed for the diplomatic meeting. A day or two ago the 31st of March was spoken of; now it is the 14th of April. The truth is that the bases upon which the Congress shall proceed—a very important question, Lord Derby says—are still the subject of active negotiations, as is also the point whether the Congress shall have, as his lordship says “full material to form a judgment upon the whole question to be submitted to it.” In a word—Is the Treaty of San Stefano, which to a large extent abrogates the Treaty of Paris, to be freely discussed by, and subject to the revision of, the signatory Powers? Without saying that it is imperative, our Foreign Minister declares it to be “very desirable” that the whole of the terms settled between the late belligerents should be considered by the Congress—a proposal which the Cabinet of St. Petersburg is said to decline. It will thus be seen that our Government, in conjunction with that of Austro-Hungary, are bent on providing that the Congress, if held at all, shall not be a sham one, or a meeting simply to register the conditions agreed upon between Russia and Turkey.

The successive explanations made by Count Andrassy before the Budget Committee of the Delegations in asking for a vote of credit do not make the position of Austria much clearer than before. Substantially they amount to this—that the creation of the Bulgarian Principality, with such wide limits as have been defined, and extending to the Ægean Sea, is incompatible with the interests of Austria; that the Chancellor, nevertheless, expects a satisfactory understanding as the result of the deliberations of the Congress; that he requires the money grant in order to show that the Monarchy is capable of protecting its interests, though there is no intention of immediate mobilisation; and that there was no intention of occupying Bosnia, so long as the security of the Austro-Hungarian Monarchy are not menaced in that quarter. Count Andrassy's statements—some of which were private—appear to have satisfied the Delegations, who endorsed the proposed vote of sixty millions of florins. According to rumours in Vienna, the Government did intend to occupy Bosnia and Herzegovina forthwith, but finding both Austrian and Hungarian opinion decidedly adverse to such a step, they have deferred taking any action till after the Congress, and, indeed, the form in which the credit has been voted by the Delegations, precludes such a step.

A new aspect has been given to the rearrangement of South-Eastern Europe, and to the prospects of the Congress, by the announcement made in both Houses of Parliament on Monday night, amid general applause, that Her Majesty's Government had proposed that Greece should be represented in the Berlin Diplomatic Assembly. This is a bold and serious stroke of policy. It means, of course, the annexation

of Thessaly and Epirus, and perhaps part of Macedonia and Crete—which at present belong to Turkey—to the Kingdom of Greece, with a view to provide some sort of counterpoise to new Bulgaria. The object is not apparently one in which Russia is interested; her sympathies being limited to the Slavs. If the Porte declines the proposed further dismemberment of its dominions, what is to be done? Are we to send our fleet to the Piræus and the Gulf of Volo? We are told that two complete *corps d'armée* are to be sent at once to Thessaly to crush the insurrection before the Congress. If the Greeks intervened, what course would Lord Derby pursue? Another serious consideration involved in the new policy of the British Government is that it would give an indirect sanction to the territorial changes in South-Eastern Europe as proposed by Russia. Should the suggestion of our Government embrace a still wider extension of the Hellenic Kingdom, would not Russia put her veto upon it? No doubt the extension of Greek territory would, under present circumstances, be viewed with favour by Austria, Italy, and perhaps Germany, as well as by England. But how it is to be brought about remains to be seen. Apparently, the Sultan will sooner or later—and the sooner the better—lose all his European dominions, including Bosnia and Herzegovina as well as the Greek provinces, except the eastern section of Roumelia and his capital, and we can only hope that the change may come about without further bloodshed.

It would be strange if Egypt were forgotten in this general eagerness to redistribute the territory of the Ottoman Empire. We have lately been told from Paris that if England were at once to take possession of the Khedive's dominions, France would only feebly protest, while Russia and Germany would approve. It would seem that Continental politicians cannot understand British scruples in this matter. Something, however, is to be done. It is said that the Governments of France and England have strongly protested against the reckless squandering of Egyptian resources, and that both have formally offered to send out officials for inquiring into the finances of the country—a sign, at least, that the French Cabinet is not disposed to give England *carte blanche* in Egyptian matters. The offer can hardly be declined, but what will be the next step? Are the affairs of Egypt also to be considered by the Congress, and is the question of the neutralisation of the Suez Canal to be freely discussed by the plenipotentiaries at Berlin?

The failing health and consequent irritation of Prince Bismarck is a matter of European interest. The burden of State responsibilities, aggravated by anxieties as to the ultimate outcome of the Eastern Question, has become too oppressive for a statesman whose physical powers are year by year becoming more unequal to such a strain. The German Chancellor has many determined enemies at Court, and is thwarted in all his schemes for organising an adequate administrative system for Germany as well as for Prussia. At one time he pathetically pleads for forbearance at the hands of political foes; at another he flouts a Ministerial colleague, as in his recent attack upon Herr Camphausen. In the debate of Saturday upon the bill for providing a substitute for himself during his enforced absences, one of these painful outbreaks occurred. Without any adequate reason the Prince fell upon Herr Lasker, the leader of the Ministerial Liberals who have supported him for a dozen years past. The attack was, as his victim remarked, unprovoked and groundless. “Bismarck episodes” are becoming more frequent and painful, and now the German Chancellor is required to preside over the most important diplomatic assembly that has been held since the Congress of Vienna. The Prince is breaking down, and will leave no successor, while his Imperial master obstinately sets his face against concessions in the way of responsible Government, which would gradually prepare

Germany to do without her able but imperious and aristocratic statesman.

The troubles of Leo XIII. have begun early. His Swiss guards—the few armed men who remain to illustrate the departed temporal glory of the Papacy—have been revolting for arrears of pay, and have, it is said, been encouraged in their insubordination by “fanatics in and out of the Vatican,” who want to oblige the Pope to leave Rome. Many of them have been paid off and cashiered. The new Pope, however, does not seem to mind such difficulties. He is said to be “a just and stern ruler, a foe to idleness, to vice, to fees and bribes, to all cringing and flattery;” to hold in contempt the “mean, gossiping, flattering courtiers,” who flourished under the easy-going and applause-loving Pius IX.; and to dislike fussy pilgrims and ostentatious pilgrimages. Such a man may prove to be in the end a very dangerous Pontiff, even more tenacious of his prerogatives than his predecessor, and perhaps not likely to recognise the necessity of those concessions to the spirit of the age with which he has been credited, though opposed to the traditional policy of his Jesuit adherents. Leo XIII. would seem to be a Pope after Cardinal Manning's own heart, save that he is not uncompromising enough. He is composing and writing with his own hand an Encyclical to be addressed to the Catholic world, which manifesto will probably throw some light on the future policy of the Vatican.

The new King of Italy also has his trials. Signor Crispi, the Minister of the Interior, who was thought to be the coming man in Italian politics, has suddenly fallen from his high estate in consequence of moral delinquency, and has brought down with him the Cabinet of which he was the most active member. The election of Signor Cairoli, a former Garibaldian, as President of the Chamber of Deputies, by a large majority over the Ministerial candidate, obliged the Depretis Ministry to tender their resignation, and Cairoli has been sent for by King Humbert. With the present Parliament a Cabinet chosen from the Left is alone possible, and as party spirit runs high in Italy, no stable Government will probably be formed till the country has been again appealed to.

During the past week there have been two notable debates in the House of Lords—one initiated by the Duke of Argyll on the European Treaties affecting the Turkish Empire, and the other on the Archbishop of York's proposal for a Royal Commission “to inquire into the law and existing practice as to the patronage, sale, exchange, and resignation of ecclesiastical benefices, and to recommend remedies for abuses, if any are found to exist.” Upon both of these subjects we have offered some remarks elsewhere. In the debate on the archbishop's motion the Lord Chancellor insisted on omitting any reference to “patronage,” and it was agreed to in this restricted form. In the House of Commons some progress has been made with the County Administration Bill, which was energetically opposed, though without result, by Mr. Rylands and Lord Randolph Churchill; and the Navy Estimates have undergone much desultory criticism. Last night was taken up with a keen party debate on Mr. Ashley's motion, expressing regret at the conduct of Mr. Layard, who gave information to the correspondent of the *Daily Telegraph* which implied that Mr. Gladstone had written a letter to Mr. Negroponte inciting the Greeks to rise against the Porte. It was contended that though our Ambassador at Constantinople knew the statement to be unfounded, he had taken no steps to disavow it, or to make adequate reparation to Mr. Gladstone. The defence offered on the part of the Government was a lame one. The Chancellor of the Exchequer admitted that Mr. Layard had been guilty of indiscretion and imprudence, but argued that the censure conveyed in the resolution was too severe for the offence. In this view he was supported by a majority of the House, the motion being rejected by 206 to 132 votes. Mr. Layard easily escapes. His conduct was both undignified and unhandsome, and it was only yesterday that a despatch from him was presented, in which he grudgingly says that if Mr. Gladstone thinks he has done him an injustice, he is quite willing to express his regret for it. As our Ambassador at Constantinople, Mr. Layard is clearly not the right man in the right place.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday Night.

The Obstructives have given the House of Commons and the country to understand that they are not dead, and have only been sleeping. To-night their waking-up was witnessed to by a string of amendments on the notice-paper of portentous and perhaps unparalleled length. But the slumbers of the House have been disturbed on several occasions of late—notably on Thursday night, when Mr. Parnell and his coadjutors came forward in too familiar array, and threatened hon. members with the pains and penalties of not going home till morning. The waking took place in connection with the County Government Bill, of which that hapless Minister, Mr. Selater-Booth, had charge. The earlier stages of the night were marked by circumstances which the right hon. gentleman probably did not regard with satisfaction. There was a gleam of hope at the outset in the fact that Mr. Cowen, who had placed on the paper a notice of amendment which would have raised the question of the licensing laws, was ruled out of order by the Speaker. But behind Mr. Cowen was the much more terrible figure of Mr. Rylands, who had placed on the paper an amendment which would have plainly and simply rejected the bill. The unexpected prohibition of Mr. Cowen's amendment gave Mr. Rylands an opportunity which he was not slow to avail himself of. Had Mr. Cowen preceded, the member for Burnley would, of course, not have brought on his amendment. As it was, he might and did make a long and vigorous speech, to which the House did not listen very attentively.

Another and more agreeable surprise was in store for the House, which is always ready to be interested or amused. As Mr. Rylands resumed his seat there rose from the Opposite benches Lord Randolph Churchill. The general impression was that the noble lord was about to demolish the hon. member for Burnley, with whom it will be readily understood he has not many points of sympathy. But to the astonishment of all who were not in the secret, Lord Randolph announced that he was about to second the motion for the rejection of the bill, and he forthwith proceeded to deliver a speech which for vigour, originality, and ability eclipses his former and memorable efforts. Not content with denouncing the bill as "Brummagem stuff," and as "the worst measure ever introduced into the House," Lord Randolph took occasion to say a few plain words on the general policy of the Government, of which it has always been understood he was a loyal follower. No scorn issuing from the lips of Mr. Bright, no cool sarcasm from Mr. Lowe, no burning denunciation from Mr. Gladstone, exceeded the contempt and scorn which this son of a Tory duke, this Conservative member for a pocket constituency, poured on the Ministry of Lord Beaconsfield. "Dodgy," "shifty," "humbugging" were some of the mildest charges which he brought against the Government, the tirade being interspersed with little side-blows of infinite contempt at poor incapable Mr. Selater-Booth, who had to sit silent and hear all this coming from a bench immediately behind him.

This little episode raised the spirits of the House. But towards midnight, and whilst it was still suffering under the revulsion of feeling occasioned by having to listen to a speech of half-an-hour's duration from Mr. Selater-Booth, a worse thing befell it. Mr. Selater-Booth's rising would, under ordinary circumstances, have marked the conclusion of the debate. As such it was intended, and as such it was generally accepted. But as soon as the Minister sat down, up rose Mr. O'Donnell, and struggling with his eyeglass—which appears on these occasions to share the general inclination of the House to get away—began what was evidently intended as an obstructive speech. Whether Mr. O'Donnell criticised the bill in detail, or what objections he offered, is not clearly known. As soon as his manifest intention was discovered, the House resented it by loud cries for a division, throughout which Mr. O'Donnell calmly talked, constantly screwing his recalcitrant eyeglass under his eyebrow, and proceeded in a low monotonous tone of voice, as if he were conversing in a drawing-room. Finding the shouting was of no avail, the House took to conversing, amid the loud buzz of which Mr. O'Donnell went on. Wearied out at length by the combined struggle with his eyeglass and the House of Commons, Mr. O'Donnell resumed his seat, and Mr. Mitchell Henry sprang from his side. A perfect howl of disappointment and despair went up to the roof at sight of this fresh demonstration. The howl changed to a prolonged roar of laughter when Mr. Mitchell

Henry protested against the indisposition shown to listen to "the admirable and valuable speech of his hon. friend" (Mr. O'Donnell). Finding, as he said, that the House had not a disposition to hear a speech like that, it was hopeless to think that it would listen to anything of less merit, and accordingly Mr. Henry moved the adjournment of the House, giving as an additional reason the necessity for fully discussing this bill, lest something should happen to Ireland in connection with the bill for Irish County Government, not yet introduced.

This brought up Sir Stafford Northcote, whose very quiet manner made more effective the rebuke he rather implied than bestowed. As he pointed out, the whole evening had been given up to the discussion of this question, and not a single Irish member had risen. They had deliberately waited till the debate was on the point of closing, when the President of the Local Government Board had spoken, when midnight was at hand, and had then suddenly and unexpectedly interposed. The Marquis of Hartington, who by a rare chance happened to be present, was scarcely less effective, observing that he could not see how Irish members hoped to obtain better county government for Ireland by obstructing a bill for the county government of England. But these arguments have no effect on hon. members from Ireland when they have made up their mind to delay business. They divided the House on the question of adjournment, and were evidently prepared to spend the night in the division lobbies. In this amiable intention, however, the Chancellor of the Exchequer would not indulge them, and after upwards of an hour had been wasted the adjournment took place.

On Friday night the shadow of obstruction again hung over the House, with the wholesome effect of having it counted out. Mr. Blennerhasset had brought forward a motion on the interesting, but scarcely practical, question of the representation of minorities. His speech showed a perfect mastery of the question, and was regarded from a literary point of view, an admirable essay. The House, however, did not care to discuss it, nor was it attracted by a still more lengthy speech from Mr. Courtney. When Mr. Jenkins followed, when Mr. Heygate followed Mr. Jenkins, and when Sir George Bowyer followed Mr. Heygate, matters were evidently in a critical state, albeit it is an unerring law of Parliament that the Government shall "keep a House" on Friday night. Sir George Bowyer dangerously shook this pillar of the British Constitution; Mr. Parker, who followed, gave it an additional blow. But the sight of Mr. O'Donnell sauntering into the House with his eyeglass firmly fixed, and three Blue Books under his arm, swiftly and finally uprooted it. Mr. O'Donnell proposed to call the attention of the House to the mode of warfare in South Africa, a subject which will be ever remembered in connection with the discussion on the memorable night, when the House sat without interruption for twenty-six and a-half hours. Mr. O'Donnell had no sooner reached his place and arranged his Blue Books, than a count was tried and immediately succeeded; only twenty-six members being got together by the combined agency of the Irish whip and Mr. Blennerhasset's friends.

To-night Obstruction looked more fearful than ever, with these forty-one amendments on the paper. But their very fearfulness did a desirable work. The Government were frightened by the sight of them, and before the House met they had, at a private interview, unconditionally surrendered, giving Mr. Sullivan all he asked for in the way of Roman Catholic chaplains on the flagships whenever a fleet of five or six ships are gathered together. This greatly modified matters. But there remained a long list of amendments to be discussed before Mr. W. H. Smith could find an opportunity of making his *début* as First Lord of the Admiralty in explaining the Estimates of the year. The second amendment, which dealt with the Inflexible, proved sufficient to carry the House up to midnight, and the debate stands adjourned till Thursday.

Mr. E. Jenkins, M.P., is now engaged in dramatising his Christmas story, "The Captain's Cabin."

Messrs. Hurst and Blackett will shortly issue a work, entitled "A Legacy, being the Life and Remains of John Martin, Schoolmaster and Poet," written and edited by the author of "John Halifax, Gentleman."

It is stated that Dr. Schliemann has secured a new firman, and intends to continue his excavations at Hisarlik as soon as the country is at all safe to live in.

GARDENS.

I heard lately of a child who had lived all her life in a large country house, surrounded by lawns and shrubberies and fine old trees, who was suddenly transplanted into a new house in the town, where there was the usual modicum of grass-plot and flower-garden. After eagerly exploring every square yard of the trim enclosure, she came running back to her mother, exclaiming, "Oh, mamma, I've been all round the back-yard, but where is the garden?" Poor child, what a great deal of "makes believe" would be needed to turn the gravel walk, and neat borders of her new domain into the lovely glades and hidden primrose beds and over-grown rose-bushes of her old home! Yet the scrap of ground which she scorned as the "back-yard" was no better and no worse than thousands of the gardens in which children delight, and by-and-by she would doubtless learn to love it in her own way and time. Yet though the child might in the end come to care as much for her new garden as for the old one she had wandered through so often, she would surely have a vague feeling all the time that there was a wide difference between the two.

Few names perhaps cover a wider variety of meanings than the word "garden." There is the garden which is little less than a blossoming park, where there is room for shadowy glades and dewy rhododendron dells, and flashes of lake water, with a fringe of forget-me-not to make it Venus's looking-glass. Then there is the garden that reminds one of the shifting patterns of a kaleidoscope, only that the outlines are fixed and the combinations comparatively changeless. Such a garden is undoubtedly brilliant and lovely, with its scarlet and gold and blue, and the bright gleams of green lawn between. It is easy to object to it and call it mere show and fashion, but after all there is an Oriental magnificence in such colouring; and where is there a purer or more vivid red than the tint of a common outdoor geranium, a blue so stainless as the lobelia, or a gold like the tawny yellow of some shades of the calceolaria? Of course the whole charm lies in the massive arrangement of colour, and all the delicate individuality of the flowers is lost. Nevertheless the effect of such broad, bright dazzling lines of colour is most exhilarating, and many a tired mind has been unconsciously refreshed by merely basking in the brightness of it. But for real and lasting delight commend me to the old-fashioned garden, where the fruit-trees and the flowers are neighbourly, and the spiked lavender still scents the air when all the pinky whiteness has fallen from the apple-trees. There it is that great starlike white lilies enrich the sunshine with their fragrance, and monthly roses shower forth their wealth of bloom while the moss-rose hides her buds among the leaves, and the stocks make all the borders sweet. There are the good old annuals, mignonette and nemophila, and there are the deep golden browns of the wallflower, and the yellow whiteness of the syringa with its enervating perfume. There in the early springtime peep the first snowdrops and the finest violets, while crocuses and daffodils, hepaticas and aconites run riot in all shy corners. Never were such shrubberies, such pear-trees, such peach-trees. Never were such blackbirds as pipe among the branches, or hop about upon the daisied turf. The very thrushes and linnets seem more tansel there than elsewhere, and the butterflies are multitudinous and radiant. There is space in such a garden, and a pleasant sense of leisure. The flowers are never crowded out or huddled together. There is room for each one to develop its distinctive peculiarities and unfold a certain personality of its own. Why, there is all the difference in the world between the tulips and hyacinths that grow here, and those gorgeous monotonous specimens that are "bedded out" elsewhere. It is like the difference between the daughters who have grown up in some large, loving, well-ordered family, where there is play as well as work, and charming nonsense in the talk as well as solid sense—and the well-behaved but somewhat "tame" young ladies who are turned out of a fashionable boarding-school. There is no forcing, no artificiality, no glaring contrast or irksome similarity; every curve is lovely, every tint is pure, every touch is Nature's own. These are the "trim gardens of retired leisure," where one might expect to meet an angel in the cool of the evening, or, at the least, encounter a good-natured fairy still lurking among the convolvulus bells.

Some people would teach us that gardens ought not to be walled in—that they should all be open to the street, with only a railing to protect them from intruding feet. "What," they say, "you

are so selfish as to wish to keep all the enjoyment of your garden for yourself and your children, and such of your friends as shall be privileged to enter it! Think what a refining, elevating influence such a garden as yours would have on all the passers-by! Think of the tired men, worn with business and with worldly cares, who would feel, they knew not why, a sudden waft of heaven's own air as their half-abstracted gaze fell on the roses and the lilies! Think of the little half-starved children, to whom it would be as the very gate of Eden, as they stretched out their pale hands towards the sweet-peas and honeysuckle! What, are you so exclusive, so narrow-minded, as to keep your garden to yourself? Can you be content to build up walls around its beauty? Why should you enjoy it more merely because others are shut out from it? The pleasure need not lose its freshness when shared by other eyes than yours."

All this is very fine and very plausible, but it is by no means the whole of the truth. A garden should share the sacred privacy of home, and people might as well expose all their windows to the street, as admit the eyes of the curious to their own particular plot of ground. It is surely something more than the sense of absolute ownership which makes the charm of a garden so much greater if it be well embowered in protective shubberies, or shut in by high and mossy walls, or girt about with quiet fields. Most men, even those least wise, have a certain hidden self not without unsuspected goodness and originality, and it might be argued that the whole of that inner life ought to be shared with the world—that instead of talking of the weather, or the fashions, or the last turn of the political wheel, ordinary acquaintances and friends ought to converse at once and all the time as to the state of their souls, or the spiritual condition of their neighbours, or their own peculiar views with regard to these unfathomable mysteries which surround us. Heaven forefend! There was a shrewd saying of Miss Charlotte Williams Wynn on this subject, to the effect that she did not wear her soul upon her sleeve for daws to peck at; and what kind of man must he be who could constantly lay bare to the idle inquisitiveness of strangers those still and blossoming recesses of the inner life, where his Lord is wont to walk with him in the cool of the evening? Let him give away to the poor and the sick of this world of the lavish flowers and fruit, which grow there; let him walk daily through the streets laden with those fragrant clusters of which he ever has so many to give away; let him welcome those most near and dear to him into the sunny resting-places to which he holds the key, and there with chosen friends touch the secret springs of life, and enjoy the fleeting perfume of the unfolding buds; but let him beware how he breaks down for the multitude that tender reticence, that strong barrier of reserve, which have made, as it were, a wall about his garden.

People talk, too, of the hedges and the railings of sectarianism, and the childish divisions in the one great fold; but, grand as is the beauty of the undivided prairies, with their boundless seas of waving grass and lilled brightness, that seem to spread as widely as the sky, there is to my mind something very touching and human, because of its suggestion of quietude and home, in the hawthorn hedgerow or the time-worn rail which marks the separation of our English fields. Why cry out against the useless boundaries? One meadow may suit the dewy clover, another bear the golden corn, a third make quiet resting-places for the sheep and lambs that go in and out and find pasture; yet the same careful master may own them all, and the same feet traverse the winding footpath that leads from one to the other. There is a diversity of gifts, thank God! but if the ground be but good ground, the Lord of the harvest will with joy accept the varied offerings.

Some, you will say, have neither garden nor fields—they have only a little dark yard or a window-sill open to the light. Lives there are which seem too contracted, or too ignorant, or too wearisome for fruit-bearing. There are eyes which long to see, but cannot; hands which fain would work, but they may not; feet which once could run, but now must only stand and wait.

But God knows better than men. For such as these it is seedtime, and, if patience have her perfect work, and they be but sober and hope to the end, the day will come when they shall have a rare and lovely offering for the bridegroom. From the narrow court which none could call a garden He will gather some flower that He loves and lay it next His bosom; and through the dim window where no earthly plant could flourish, some lonely watcher shall behold His face and rest in His

smile. Those to whom the strongly-forged links of circumstance have seemed but to make a fetter, or at best a crutch, will find that for them, too, there is an Eden, and He who is indeed the Door shall lay His hand upon their cruel chain and their humiliating staff, to make for them a sceptre and a crown; for many that are last shall be first when these men enter Paradise.

Correspondence.

EARL RUSSELL AND CIVIL AND RELIGIOUS LIBERTY.

To the Editor of the Nonconformist.

SIR,—It is interesting to members of a once oppressed race to hear the names of their liberators mentioned. In the well-deserved tribute paid by a writer of an article in your late issue on the labours and devoted efforts used by Earl Russell on behalf of civil and religious liberty, there will doubtless be a general concurrence of opinion. Writing as a Jew, I cannot but thank your correspondent for his just and well-timed appreciation of the exertions of the noble Earl. Jews, with the Dissenting communities, can now boast of possessing all the rights and privileges of true-born Englishmen, principally due to the revolution of political opinion of nearly half a century ago, originating with men of the political calibre of Lansdowne, Lyndhurst, and Russell. A career that has been so earnestly associated with endeavours to relieve the oppressed races, and one that has been charged with so many good purposes in sustaining the glory of his country, should not be allowed to pass away without some public recognition, especially from members of denominations he has benefited. I have no doubt it would be a source of pleasure to the entire body of the Jewish community if some of its prominent and influential members would join in the laudable act suggested by your correspondent. I had the honour some few years since of conversing with the noble earl on one or two political questions, and I embraced the opportunity of expressing my thanks to his lordship on behalf of the community to which I belong, for his assistance in freeing a once oppressed people. The reply of his lordship was historically characteristic of his house: "The object of his life was not to benefit a race alone but all nationalities that suffered under civil and religious disabilities."

I enclose my card, and, in conclusion, trust that the article written by your correspondent may lead to the success he wishes, and be the means of paying a just tribute to the deeds of a useful and worthy life, which would doubtless afford gratification to the noble earl in his green old age.

I am, yours truly,

March 11, 1878.

A. C.

STUDENTS FOR THE MINISTRY.

To the Editor of the Nonconformist.

SIR,—As I see by an article in one of your contemporaries that I have been misunderstood in my late letter to you upon the above subject, will you kindly allow me to state as clearly and concisely as possible what I did mean? Taking it for granted that we must have ministers to preach the Gospel, and take the oversight of our churches, I endeavoured to prove that it would be a great advantage to us if we could get an educated class to enter our colleges and devote themselves to the work. I did not intend to imply that educated young men do not enter at present, but it would be an advantage to the colleges, the tutors, and the denomination, if a larger proportion of those that do enter had gone through previously a grammar or boarding school five or seven years course. Many who do enter have merely been coached up to pass the preliminary examination, and it is a hard thing for able tutors to be drilling young men in subjects, which if they had gone through one of our higher Board schools, would not be any trouble to either students or professors.

A large portion of my letter was addressed to those parents and ministers who discourage young men that are anxious to give themselves to the ministry. Your contemporary states that I appealed to the young men themselves, but such was not my intention at the time. I have heard one of our most learned and respected ministers—who is now the head of a college, and to whom his students look up to with considerable enthusiasm—appeal Sunday after Sunday to the young men of his congregation to devote themselves to the work of the ministry. But on the other hand I know that discouragements and obstacles have been put in the way of most likely men, who earnestly wished thus to consecrate themselves to the service

of Christ. In desiring that the number of our students should be greatly augmented from the sons of men who can afford to give them a first-class education, I do not forget that some of our most devoted, most successful and most honoured ministers have risen from the ranks. It is one of the boasts of Englishmen that by perseverance and industry, there is hardly anything beyond their reach. By the present excellent system of Board-school education, we shall, I trust, have a large number of youths who will give themselves to the ministry, after passing with honour through the higher schools, and then enter our colleges. It is the increased intelligence and education of the working classes which will demand from us a higher class of ministers who can successfully cope with the infidelity and irreligion of the times. The Methodists, by their system of local preaching, have much better training schools for preachers than other sections of the Church of Christ, and during the last fifty years they have in that department of the minister's work wonderfully improved; and if the ministers and leading men amongst Congregationalists do not look out for likely youths in the ranks to take the place of the ministerial generation passing away, we shall find in the next thirty years that our power amongst the people in working for Christ is almost gone.

I am, Sir, yours truly,

A FREE CHURCHMAN.

A POLITICAL CHARACTER.

(After Pope.)

A British Peer, though not of British race,
His only charm a poor barbaric grace;
His conscience, a perverse historic view
That sees in Jesus nothing but the Jew;
Not unvarnished, since he always uses
Words which have any meaning that he chooses;
Greedy of power, but not amassing pelf,
To one sole idol ever true—himself.
He spurns the middle class from which he springs,
To make his land the footstool of her kings;
Abandoning the cause he once maintain'd,
He dupes his party and declares them train'd;
From every aim he follows skilled to swerve,
He gulls the nation that he scorns to serve.
He lures his ally to a fate abhor'd,
And, when the fight is over, shakes the sword.
Of his high policy behold the close—
England unloved by friends, unfear'd by foes!
Of such a chief who would not be ashamed?
Who would not laugh if B— were nam'd?

M.

THE EASTERN QUESTION.

THE TREATY OF PEACE.

The Sultan has ratified the Treaty of Peace, and on Sunday General Ignatieff left Constantinople for St. Petersburg, accompanied by Raouf Pasha, to exchange the ratifications. It is understood (says a telegram from Constantinople) that the Czar, during the negotiations in the Russian capital, will make a considerable reduction in the pecuniary indemnity, and will probably also grant some further modifications of the preliminary conditions signed at San Stefano. The St. Petersburg *Official Messenger* of Friday says that the Treaty of Peace has not yet reached the Russian Foreign Office, and all conjectures as to the conditions are therefore premature. According to the San Stefano correspondent of the *Times* the last clause of the treaty is to the effect that the contracting parties regard the treaty between them as *solidaire*. This implies that with the exception of the Straits question and the appointment of a European Commission to define the boundaries of Montenegro the contracting parties will not recognise the right of any Power to interfere with the terms of the treaty.

The St. Petersburg correspondent of the *Times* writes that the following are amongst the conditions of peace:—

By the so-called rectification of the frontier in Asia Minor, Russia acquires Batoum, Kars, and Bayazid, but not Erzeroum or the southern portion of Turkish Armenia. In Europe Adrianople and Salonica remain under the power of the Sultan, and the southern frontier of Bulgaria is to be determined according to the nationality and wishes of the population. If any difficulties should be raised on this point by the Greeks or by one of the Great Powers in their behalf, the question might, perhaps, be decided by a popular vote. The amount of the war indemnity is fixed at a hundred millions of silver roubles, which is equal to about 16,000,000*l.* sterling. Had there been no territorial acquisitions, which form properly speaking part of the war indemnity, this demand would have been more than moderate, for it represents only a small part of the amount actually spent by Russia since the commencement of the campaign. The question of the Straits is, I am assured, to be reserved for the Conference or Congress.

THE COMING CONGRESS.

The Vienna correspondent of the *Times* states that all the Powers have now signified their assent to the meeting of a Congress in Berlin in lieu of a Conference at Baden-Baden. On the part of France, however, a wish was expressed for some assurance that no other questions but those immediately con-

nected with the Eastern Question should be brought forward for discussion. Prince Auersperg, speaking in the Lower House of the Austrian Reichsrath, said that it was in this sense the Government had issued invitations to the Congress. A Constantinople telegram says that it is stated there that if Prince Gortschakoff should not attend the Congress Russia will be represented by General Ignatieff. Safvet Pasha will represent Turkey. We are told that it was much against his own personal inclination and only at the urgent and reiterated request of both Prince Gortschakoff and Count Andrassy, that Prince Bismarck consented to the Congress being held at Berlin, and engaged to preside over the proceedings. There are, however, rumours to the effect that the state of Prince Bismarck's health will necessitate his speedy return to the retirement of Varzin. It is stated that Lord Lyons will represent England in the Congress, which is expected to meet on the 31st. A German correspondent of the *Observer* telegraphing from Berlin on Saturday, says—"Although the meeting of the Congress at Berlin is now considered certain, the preliminary negotiations as to the basis of discussion still encounter serious difficulties. Russia insists that the Treaty concluded at San Stefano should be accepted as the basis of deliberations, while England and Austria insist that the Treaty of Paris should be adopted as the programme of the Conference." The Berlin Governmental papers, such as the *Post*, the *National Zeitung*, and others, which have been favourable to Russia all through, deem it necessary to take precautions for the protection of European interests. The *Post* goes the length of demanding that measures should be adopted by the Congress to prevent the Dardanelles and Bulgaria becoming Russian property.

AUSTRIA AND THE TREATY.

On Saturday the Austrian Government presented to both Delegations a bill authorising an extra credit of sixty million florins. The preamble states that in the present position of affairs it is not impossible that extraordinary measures may have to be taken for the protection of the interests of the monarchy. The sum asked for, however, is not to be expended in completing the equipment of the army. It is intended to afford the Government the means by which at the right time and on its own responsibility it may "take such measures as by the prompt utilisation of the advantages which the organisation of the army offers, are alone fitted to ensure the monarchy against all danger and surprise." In the afternoon Count Andrassy made a statement to the Delegations explaining the policy of the Government. He said that at the Congress it must demand such a delimitation of the results of the war that neither Austrian nor European interests would be injured, and the peace concluded must be a settlement, not a postponement, of the questions at issue. He pointed out that it was not to the special interest of Russia to have made sacrifices for things which did not contain within themselves a guarantee of stability. The Count concluded as follows:—"We do not ask for a mobilisation of the army, but only to be enabled to take the requisite measures in case of need. This course is not one of hostility against any Power, nor is it an empty demonstration, but a measure of precaution against all eventualities, illustrative of the oft-recorded task assumed by the Government of protecting European interests in conjunction with Europe, and its own interests with its own right hand. This is not a vote of confidence that the Government asks for, not a credit for the present Ministry, but a credit for any and every Government which the Delegations may look to under the present circumstances to undertake the responsibility of defending the interests of the monarchy." The speech of Count Andrassy is generally regarded as indicating that the relations between Austria and Russia are not so cordial as has recently been represented.

A Berlin telegram to the *Times* says:—"At the eleventh hour Austria begins to doubt whether she had not better put off the occupation of Bosnia. The reason of her sudden scruples is the peculiar policy of the Russians in allowing the Turkish troops from Widin and the Bulgarian Quadrilateral to be sent to Bosnia, Herzegovina, Thessaly, and Epirus."

Austria is not likely, it is said, to oppose England in having modifications made in the arrangements respecting the Dardanelles.

THE CLAIMS OF GREECE.

On Monday a telegram from Athens announced that Lord Derby has officially informed the Hellenic Government of his having instructed the English ambassadors at the Courts of the Great Powers to propose that Greece should be represented at the Congress. The initiative taken by England in this question has, the *Times* Athens correspondent telegraphs, produced an enormous impression in the Grecian capital, as authorising a well-founded hope of a closer connection between English and Greek policies on the subject of the Eastern Question, which answers to the universal wishes of the Greeks. According to present arrangements, it appears certain that when the Congress is held the representatives of the five Great Powers, as well as those of Turkey and of Italy, will be present and vote; while those of Roumania, Servia, and Greece are to have a consultative voice only.

A despatch from Volo in the *Times* says that the insurgents increase in number daily, and the area of the revolt is extending, the Olympians having now taken up arms, but difficulty is experienced in obtaining supplies. The Turks remain shut up in a few towns, and appear disinclined to act on the

offensive. The Turkish authorities there have received orders to prepare for the accommodation of 30,000 additional troops.

News received at Athens from Crete states that the Cretan insurgents have accepted the armistice proposed by the Turks, the terms of which stipulate that the Turks shall be confined in the towns, whilst the Christians are paramount in the open country.

A meeting of the Greeks in London has been held to consider the present position of affairs in the East, and a committee was appointed to watch over Hellenic interests, with the title "The Hellenic Committee in London."

WAR PREPARATIONS AT HOME.

It has been decided by the Government that the active preparations which have been for some time past in progress in all our military establishments shall be proceeded with, notwithstanding the signing of peace, "in order that Great Britain may be in a position to exercise a proper influence in the settlement of any difficulties which may arise out of discussions at the forthcoming Conference."

The *Central News* says:—"The Intelligence Department of the Horse Guards has drawn up and submitted the completest possible plans for the landing of a British expedition at several points in the neighbourhood of Constantinople, and these have been for some time before the Cabinet, the members of which have consulted with Lord Napier of Magdala, Colonel Horne, C.B., and other officers on the subject."

Among the officers who would proceed out to the East with an expeditionary force are Lieutenant-Generals W. Parke, C.B., A. I. Herbert, C.B., and R. Wardlaw, C.B.; and Major-Generals the Hon. L. Smyth, C.B., F. C. A. Stephenson, C.B., Lord A. G. Russell, C.B., and G. H. S. Willis, C.B.

Some of the Volunteers have offered themselves not only for garrison duty at home, but even abroad. In one Middlesex regiment a large number of men have signed a paper expressing their willingness to go wherever the Government may wish.

The Colonial Office has under consideration the advisability of appointing a committee of naval and military officers to determine on some definite plan of defence of the ports of the Colonies.

According to the *Standard*, no orders have been given for the Channel squadron to leave Malta, and as Admiral Lord John Hay had positive instructions to await further orders, there is no doubt that the reported arrival of the ships at Besika Bay is an error. Some other ships, including the *Kaleigh*, *Condor*, *Helicon*, and *Flying Fish*, have been ordered to Besika, and may have been erroneously reported as the Channel squadron.

A telegram from Ottawa states that a report of the possibility of 10,000 men being required to serve in Europe in case of war is causing great excitement and enthusiasm among the Canadian volunteers, and it is generally believed there would be difficulty in raising such a force.

The Admiralty have decided to attach two or three steam-launches, fitted with the torpedo apparatus, to each of the ironclads in the navy. They will be available for offensive or defensive purposes, and will be similar in construction to the launches used by the Russians on the Danube in the late war.

MISCELLANEOUS.

It is announced that the Colonial Office has under consideration the advisability of appointing a committee of naval and military officers to determine on some definite plan of defence of the ports of the colonies.

A golden sword, the hilt and sheath ornamented with diamonds, has been sent by the Emperor of Russia to the Czarowitz, an inscription on the blade stating that the gift is "For the able command of the Rustchuk detachment."

There is general dissatisfaction in Servia regarding the new boundaries of the Principality. With its new territory Servia will receive an augmentation of inhabitants to the number of 250,000.

The difficulty as to the entrance of the Grand Duke Nicholas into Constantinople, owing to his proposal to enter that capital on horseback with a large retinue, and his demands that the Sultan shall return the visit at the Russian Embassy, is likely to terminate by the Grand Duke proceeding to Constantinople by water, and visiting the Sultan at one of his palaces.

Official returns state that the Russian losses in killed and wounded during the late war amounted to 89,304 officers and men. Among these were ten generals killed and eleven wounded. One prince of the Imperial family and thirty-four members of the higher nobility of Russia fell on the field of battle. Of the wounded, 36,824 are already perfectly recovered, and 10,000 more will, it is expected, be able to leave the hospitals during the next few weeks.

Russian movements towards Constantinople are reported to be taking place. Most of the villages around the Ottoman capital are stated to be occupied by the Russians.

A despatch from Pera says that the Russians propose to embark part of their infantry for Odessa in about five days, the difficulty and cost of feeding 130,000 men between Constantinople and the Balkans being enormous. Their cavalry and artillery are to return by land.

Russian troops continue to arrive at Jassy.

It is expected that Sadoullah Bey will be the second Turkish Plenipotentiary at the Conference.

The Roumanian newspapers continue to contest the right of Russia or Turkey to stipulate for a possible exchange of the Dobrukscha for Bessarabia, and object to Russian troops having the faculty of

crossing Roumanian territory for the next two years.

TERRIBLE DISTRESS AT SHUMLA.—A telegram from Pera says:—"There is great difficulty to know what to do with the fugitives now collected at Shumla, numbering about 250,000. The English Embassy has sent a formal note to the Porte stating that, unless something is done immediately, immense loss of life is certain to take place, in consequence of the appalling destitution that prevails. The utter exhaustion of the means hitherto at the disposal of the Ottoman Government quite precludes, it is stated, the possibility of its offering transport to the sufferers. The Bulgarian atrocities prevent the wretched Mussulmans from returning home, and even if the transport were ready, the Porte declares itself unable to decide on a place to which to send these people. Being used to the climate of Bulgaria, they would soon die if sent into Syria. Dr. Heath's account of the brutalities committed in the Philippopolis district shows the impossibility of the Mussulmans remaining under Russian protection. Sickness and disease are likely to carry off the great proportion of those at Shumla; and it is feared they will all perish if something is not promptly done to send them relief. Our Ambassador is trying to devise some means to procure help. In the interests of humanity an immediate and supreme effort should be made in England to save these poor creatures."

STATE OF BULGARIA.—The present state of Bulgaria and Thrace, according to a letter from Galatz in the *Politische Correspondenz*, is beyond description. The Turks, the Bulgarians, the Circassians, and the Cossacks seem to have vied with each other in giving this war a savage character. In the places where there has been much fighting, such as Plevna and Schipka, hardly a trace of villages or inhabitants is left. Thousands of skeletons of men and beasts cover the fertile plains, and so far as the eye can reach the ground is torn up as if by birds of prey. Even where the troops have only passed once, the villages look as if they had been destroyed by a great fire. Here and there a dilapidated house rises from the ruins, giving shelter to an old man or woman; but nearly the whole of the population has fled. The Bulgarians, after receiving the Russians as liberators, strove to escape the revenge of the Bashibazouks and Circassians; while the Turkish inhabitants fled from the Russians, but were often overtaken by the Bulgarians and Cossacks, who ill-treated the Turkish women and murdered their children, just as the Bashibazouks acted in the Bulgarian villages. Upwards of 350 villages and eight towns have been destroyed, while about 300,000 people have been killed, not including the soldiers who have perished on both sides.

THE TURKS IN THESSALY.—A letter from Volo to the *Times* says:—"This is a strange scene—a pandemonium, a revel of wickedness and misery. The shops are closed, the streets are deserted; almost every one who could afford to do so has left for Athens and elsewhere; yet the place is by no means empty. Some eight or nine thousand Asiatic troops, part of Suleiman Pasha's fugitive army, dirty, ragged, and diseased, literally pollute the air. They have been in Bulgaria or Northern Thrace, and they have not come away empty. As I am assured, officers and men alike have bundles of silver ornaments which they have torn from the necks and bosoms of the unhappy peasant girls. Many of these are still bloodstained. What a flood of unspeakable crime do these represent, and these are the much-praised regulars! The soldiers—the word once had honourable signification—slink into the provision stores, and, producing their infamous loot, sell it for next to nothing."

THE GRAND DUKE NICHOLAS.—Colonel Coope, of the Imperial Ottoman Gendarmerie, and who was taken prisoner by the Russians, has published an account of his experience of the war in Bulgaria. In his book he gives the following description of the Grand Duke Nicholas:—"The Grand Duke Nicholas is tall, strongly built, and soldierly in person, but with no indication of capacity, and certainly none of refinement in his countenance. His forehead is narrow, his glance fierce, but without penetration. His features are altogether rather coarsely and commonly moulded; and, above all, there is in his manner a want of that calmness and (so to say) security which we associate with the possession of supreme rank and unquestioned authority. There is something of what I must call bluster about him. His brusquerie, however, sometimes relaxes. After a sentence pronounced in an almost brutal tone, the next will be courteous and almost caressing. He is at any rate an accomplished linguist, and it added to the discomfort, not to say humiliation of my position, that I felt myself so much his inferior in that respect. He began his interrogatory in French, and pushed it closely and severely. In fact, I saw I was on my trial before a not over well-disposed judge; and, since I was doing my case injustice by a want of nicety and precision in my replies, I begged for the aid of an English-speaking interpreter. Upon this the Grand Duke himself at once addressed me in excellent English, and continued the examination with perfect ease and fluency in the same language."

Capt. Stanley is about to publish with Messrs. Bentley his recent experiences during the war, under the title of "St. Petersburg to Plevna."

Advice to persons about to offer themselves as candidates at the next general election and who are delaying their preparations: Don't.—*Mayfair*.

STATISTICS OF DRUNKENNESS.

A return, which was moved for by Mr. Henley last session, has just been issued, showing the population and number of persons taken into custody for drunkenness and disorderly conduct in each city and town in the United Kingdom for the years 1851, 1861, 1871, and 1876. The number of arrests in each of the three countries shows a steady increase in the years named. In England, in the year 1851, 70,097 persons were taken into custody, of whom 44,520 were males, and 25,597 females; and each successive period showed a marked increase, until in 1876 the total was 104,174—67,294 males and 36,880 females. In Ireland the number increased during the twenty-five years from 3,046 to 8,781. Of the former number only 732, but of the latter 3,391 were females. In the case of Scotland, the classification of the sexes was not complete in 1851, but the total was 27,642. In 1876 it was 58,630, of whom 18,452 were females. The largest contribution to the English total was made by the Metropolitan Police District, in which 29,490 arrests were made in 1851, 13,753 being females. In 1876 the total was 32,328, of whom 15,558 were females. The City of London total was but small, being 280 in 1851, and 433 in 1876. This is probably attributable to the way in which cases of drunkenness are dealt with at the City police-stations; but no explanation is given in the return. Next to London, Liverpool is the largest English contributor to the return, the totals being—in 1851, 18,522; and in 1876, 20,551—6,728 of the former, and 8,010 of the latter being females. When, however, the population is considered—that of London amounting to over four millions, whilst that of Liverpool is but little in excess of half a million, it is at once apparent that the great Lancashire seaport has much more drunkenness than the metropolis, or probably any town in England. Manchester exhibited a remarkable increase, there being nearly 787 arrests in 1851, whilst in 1876 the number had increased to 9,702, about 26 per cent. being arrests of females. Birmingham showed an increase from 867 to 2,850 of whom 753 were females. In Newcastle-on-Tyne the number of arrests was almost identical with those of Birmingham; but in no other English town did the total in 1876 reach 2,000. The returns for Ireland are chiefly remarkable as showing in the larger towns almost equal proportions of men and women arrested. The number in Belfast increased from 346 in 1851 to 2,818 in 1876; and Cork from 636 to 1,214. In Dublin no return was made for 1851, but the total in 1876 was 2,427, of whom 1,301—the larger proportion—were women. Limerick, Londonderry, and Clonmel each show a decrease in the number of arrests in 1876 as compared with 1851, amounting in the first-named city to nearly 20 per cent. Scotland has the unenviable reputation of being, in proportion to its population, the most drunken country, and Glasgow the most drunken city, in the United Kingdom. The Scotch total in 1876 was 58,630, of whom 18,452 were women. Of this number Glasgow contributed 36,682 (having increased from 14,870 in 1851), of whom 10,976 were women. No return was made from Leith. Edinburgh had 7,114 cases; Dundee, 4,253; Greenock, 3,698; and Paisley, 1,973; but in none of the other cities and boroughs of Scotland did the total reach 1,000.

Epitome of News.

The Queen will probably visit Germany in the course of the present year.

Prince Albert Victor Edward of Wales officiated on Thursday at the launch of a fine schooner, at the shipbuilding yard of Messrs. Philip and Son, of Dartmouth. About a hundred naval cadets from H.M.S. Britannia were present.

A levée was held by the Prince of Wales at St. James's Palace on Monday, at which about 290 presentations were made.

The new Recorder of London, Sir Thomas Chambers, presided at the Old Bailey for the first time on Monday, and charged the Grand Jury.

Earl Russell's health continues to improve, and his lordship is no longer confined to his room.

Lord Barrington, Vice-Chamberlain, writes to the Secretary of the Eye Working Men's Conservative Association:—"The policy of the Government is now, as it always has been, a policy of peace, and the support they have received will go far to assist them in maintaining that policy, and in preserving intact the honour of their country."

Lord Beaconsfield, acknowledging the receipt of the resolutions passed at the county meeting held at Winchester on Tuesday, in support of the Government, writes:—"The character of the meeting, the feeling evinced, and the sentiments expressed, afford striking evidence, if such were wanting, of the loyalty and patriotism of the people of Hampshire; and I desire, on behalf of Her Majesty's Government, to thank them for their generous confidence and well-timed support."

A Cabinet Council was held on Saturday, at which all the Ministers were present. After the Council Mr. W. H. Smith went to Windsor, and, with Lord Napier of Magdala, had the honour of dining with Her Majesty.

It is stated that Parliament will probably adjourn for the Easter recess on or about April 12, and will not reassemble until May 6.

Dean Stanley is to be succeeded in the Presi-

dency of the Sunday Society (for procuring the opening of museums on the Lord's Day) by the Earl of Rosebery.

The quantity of American beef and mutton landed at Liverpool last week was the largest that has come to hand for some time past, if not the largest that has ever arrived in a single week. Eight steamers reached the port, having on board 8,051 quarters of beef, 2,338 carcasses of mutton, 505 carcasses of pigs, and 600 tubs of butter.

A deputation from the Manchester Chamber of Commerce waited upon the Marquis of Salisbury on Friday, for the purpose of advocating the abolition of the Indian import duties on cotton goods and yarns. Lord Salisbury, while admitting the expediency of the policy advocated, said that all that could be done was to renew the promise already made that the Government would do its utmost to remove the import duties. He would give this matter his most careful consideration, because he was no less anxious than the deputation that this most unfortunate duty should be removed as soon as possible. It was only from exceptional circumstances which had arisen that they had been unable to deal with the matter before.

The original estimate of the vote for public education in England and Wales in the year ending March 31, 1878, was for 2,175,509 day scholars at 14s. 8d., but it is now found necessary to apply to Parliament to add a further vote, so as to provide for 2,248,000 day scholars at 14s. 10d. for the year above mentioned.

Twenty-two British and foreign wrecks were reported during the past week, making a total of 260 for the present year, or a decrease of 219 as compared with the corresponding week of 1877. The approximate value of the vessels and cargoes was £365,000, including British £255,000.

The Earl of Carnarvon on Wednesday received at his residence in Burton-street a deputation of merchants and others, who presented to him an address expressive of their deep sense of the great services rendered by his lordship to the colonies, and more especially to South Africa, during his tenure of office as Colonial Secretary. Lord Carnarvon, in the course of his reply, urged most earnestly the importance at this juncture of a calm judgment and of united action on the part of those who were concerned in the welfare of South Africa. In Sir Bartle Frere the Cape Colony had one of the ablest, most upright, and experienced statesmen, who had devoted a lifelong service to the Crown of England. A deputation of Australian merchants also waited upon Lord Carnarvon.

The London School Board, at their last weekly meeting, agreed to the precepts to be issued to the various vestries and district boards of the metropolis for the sum of 506,306*l.*, which is to be raised by rates.

Sir H. Selwin-Ibbetson, acting for Mr. Cross, on Friday received a deputation from the Howard Association, who presented a memorial pointing out the inequalities in criminal sentences, and urging that offenders of tender years should not be imprisoned. Sir H. Selwin-Ibbetson said the Government would reintroduce their Summary Jurisdiction Bill, which he hoped would be passed. One of its chief provisions referred to the punishment of juvenile offenders, who, he thought, should not be sent to prison. As to cumulative sentences for drunkenness and assaults, he agreed that some change was required, and he thought magistrates should have discretionary power.

Sunday being the fifteenth anniversary of the marriage of the Prince and Princess of Wales, the bells of Windsor rang merrily in honour of the occasion.

Sixteen lives have, it is feared, been lost by a colliery explosion on Friday in one of the pits at Kilsyth, near Blantyre, belonging to Messrs. Baird and Co. The majority of the men at work escaped, but some of them were severely burned. Sixteen are missing, and all efforts made to reach them have been unsuccessful. Repeated falls of coal in the pit have been heard.

A memorial by 500 street Arabs has been presented to the Glasgow Police Board, praying that measures should be taken for their supervision, "to prevent them being a nuisance to the public, an injury to themselves, and a disgrace to the city."

The Bishop of London, preaching before the University of Cambridge on Friday afternoon, was very severe on the tone of society, the revelations of the law courts, the aspects of our streets, the stream of impurity that was flowing, and the bitter strife which characterised political and religious parties.

It appears from a return just issued that the total number of electors in the United Kingdom last year was 2,909,677 compared with 2,453,490 in 1868. The number of electors in England and Wales last year was 2,377,822 against 1,991,180 in 1868; that in Scotland 303,983 against 239,856; and that in Ireland 227,872 against 222,454.

The Birmingham Post says that the Religious Education Society, which undertakes to give religious instruction in the Board schools of Birmingham, is now, by the aid of voluntary teachers, giving religious instruction to between 6,000 and 7,000 children in the Board schools; and it could undertake more work if larger means, as regards both teachers and funds, were placed at its disposal.

A deputation from several temperance societies yesterday waited upon the Home Secretary, and asked the Government to pass a suspensory measure with regard to grocers' licences for the sale of intoxicating liquors. Declining to pledge himself

in any way, Mr. Cross said the intentions of the Ministry would be explained to the House of Commons.

A terrible explosion took place yesterday afternoon, about one o'clock, at the Unity Brook Colliery, near Bolton. According to the latest intelligence telegraphed, from thirty-five to forty men were believed to have lost their lives. The pit is situated about four miles from Bolton, and had been worked for ten or twelve years without any serious mishap.

We learn from Calcutta that the Jowakia having surrendered unconditionally, the British force has been withdrawn from their territory.

It has been officially announced at Havana that Maximo Gomez, the Marquis of Santaluna, and other insurgent chiefs have left the island. The insurgents continue to surrender to the Spanish authorities.

During the past year the total revenue of the colony of Victoria amounted to 4,512,261*l.*, showing an increase of 49,988*l.* over the income of the preceding year. The extent of railway lines is given as 935 miles, against 692 existing last year.

The Archduke Francis Charles, father of the Emperor of Austria, died on Friday. The deceased on the abdication of his brother the Emperor Ferdinand I., renounced the succession to the throne in favour of his son Francis Joseph, the present reigning sovereign.

The Spectator learns from a private letter that the telephone has been adopted by the Chinese, the telegraph being useless, as they have no alphabet. Five hundred miles have already been spoken over in China.

From Trieste we learn that the Austrian Lloyd's steamer Sphinx, from Cavallo, with 2,500 Circassians on board, caught fire, and had to be run ashore. Five hundred persons are said to have perished.

The Earl of Dufferin, as a proof of the devotion felt by the Canadians to the British Empire, will forward to the Home Government the names of all the Canadian militia corps and officers who have volunteered for active service in the event of Great Britain becoming engaged in war.

Count Sclopis, who died at Turin on Friday, aged seventy-nine, was one of those honoured Piedmontese patriots who contributed to bend Charles Albert's mind to a Liberal national policy. His name, as Prime Minister, is first signed to the Constitution granted by that King in 1848. The part Count Sclopis had at Geneva as head of the Commission of Arbitration in the differences between England and America is matter of history.

Miscellaneous.

CHRISTIAN EVIDENCE SOCIETY.—By the invitation of the president and court of governors of Zion College, a conference was held in the College Hall last Thursday on the work of the society. There was a good attendance of the London clergy, and among the visitors were Nonconformist ministers and other friends of the society. The Right Rev. Bishop Cloughton opened the conference with an able paper on "The Reason of the Hope that is in Us." In the speeches that followed reference was made to the different forms of unbelief now prevalent, to the necessity for the operations of the society, and to the best methods by which unbelief may be met. Very great interest was displayed, and the conference was well sustained to the close. Votes of thanks concluded the proceedings.

CLEOPATRA'S NEEDLE.—The question of the value of the Cleopatra obelisk and ship having been left to the decision of the judge of the Admiralty Court, Sir Robert Phillimore has fixed the value of the two at 25,000*l.* It is stated that even Egyptologists are astonished at this decision. They are said to think that 25,000*l.* would have been a fair estimate in appraising a monument which, however interesting on account of its venerable inscriptions and history, is not a work of high art. Meanwhile, the legal proceedings will not in the least affect the preparations going for the erection of the obelisk on the Adelphi steps. These will still be vigorously pushed forward under the superintendence of the Metropolitan Board of Works, although at the charge of Mr. Dixon, until the site should be ready for the reception of the lowermost plinth. It will be then handed over to that gentleman, who has signed an undertaking to reimburse the Board all outlay incurred in connection with the necessary alterations in the Embankment. Mayfair understands that the salvors of Cleopatra's Needle will get about 25,000*l.* Of this one-third will go to the owners of the Fitzmaurice, one-third to the captain, and the remainder to the crew.

THE SOUTH AFRICAN WAR.—Sir H. Bartle Frere, Governor of the Cape Colony, in a long despatch to the Earl of Carnarvon, dated King William's Town, Jan. 9, replies to a memorial from the Aborigines Protection Society which had been forwarded to him by his lordship. He states that he was at one time inclined to think with the society that the Galekas in attacking the Fingoes had no idea of fighting the colonists or British troops, but he regrets to say that the balance of evidence has been accumulating on the other side, and that there is too much reason to believe that the leaders whom the Galeka tribe blindly followed were acting as members of a vague sort of combination against the white man and his ways, and all that belonged to him. He sees no reason to doubt

the story that the instructions to the Galeka columns were to sweep away the police camp, which every Galeka knew stood within the limits of the colonial territory. He admits that the tribe were straitened for room, but this he considers no justification for aggression on their neighbours. He disclaims any intention to drive the tribe to some unoccupied region, his plan being to assign lands to all who return and submit to English rule. He says that they are naturally a "fine-spirited, intelligent people." The Gaikas were once as quarrelsome as they are now, but at the present time "some of the Gaikas, trained as school teachers, are men whose discussions might be listened to with pleasure and profit by a London congregation or audience." As an example of the manner in which the war has been carried on, Sir Bartle Frere notes "that from the first Colonel Glynn, in the name of Her Majesty's 24th Regiment, declined any claim to share in the cattle which might be captured from the enemy." He thinks there ought to be a strong central government in lieu of the authority of innumerable chiefs, that the carrying of arms must be prohibited, and such institutions as those of Lovedale and Blythwood multiplied.

PROPOSED RETIREMENT OF MR. GLADSTONE FROM GREENWICH.—Mr. J. R. Jolly, J.P., President of the Greenwich Liberal "Five Hundred," received on Saturday the following letter from Mr. Gladstone:—

73, Harley-street, 9th March, 1878.

My Dear Sir,—For years past I have felt an increasing degree that it was not in my power to discharge sufficiently all the duties which the constituency of Greenwich may with reason expect one of its representatives to perform. This sense of disability, I need hardly add, is likely to grow rather than to diminish.

I have accordingly made up my mind that although I ought not by any act of my own to subject the borough to the inconvenience of a bye election, yet neither should I cause to it a serious risk of remaining unprovided with fit candidates in the Liberal interest in the event of a dissolution which might be summary.

It is not long since the course of our foreign policy, fluctuating from day to day and filling the country with a sense of uncertainty, appeared to bring into view the risk I have named. Our condition is now more composed, but it may undergo further and unfavourable change; while the existing Parliament, in its fifth session, has passed through its middle age. A further and more satisfactory consideration is the recent and promising movement for a thoroughly effective organisation of the Liberal party. I heartily wish for this movement all the success which I cannot doubt it will achieve; but it is plain that those who promote and share in it are entitled to know my views with regard to a coming, though possibly not a speedy, election.

I wish, therefore, without further delay, to express to the constituency, through you, my gratitude for the memorable manner in which they returned me, unasked, at an important moment; for the indulgence they have always shown, and for the confidence they have continued to repose in me. I shall not again ask them to incur what might be a serious sacrifice of their local interests, and I shall at the proper moment bid them respectfully farewell.—I remain, my dear Sir, faithfully yours,
W. E. GLADSTONE.

J. R. Jolly, Esq., Plumstead Common.

Mr. Gladstone was returned unsolicited for Greenwich in 1868 and again in 1874, although on the latter occasion Mr. Boord, the Conservative distiller, was returned at the head of the poll with about 230 votes more than Mr. Gladstone, who was only 400 votes ahead of a second Conservative.

SUNDAY IN HYDE PARK.—The attempt to hold a "peace meeting" in Hyde Park on Sunday was a total failure. The Hon. Auberon Herbert, surrounded by a small number of followers—about 500, it is said—attempted, with Mr. Bradlaugh, to form a ring; but bodies of men and boys, many of them wearing Turkish caps, and singing "Rule Britannia," pushed and hustled the "peace" party from their positions, and at length drove them out of the park, which was then for about two hours given up to the mob, who amused themselves by throwing about hats and umbrellas, red ochre, and a dead cat, which, one report says, "was tossed everywhere, but chiefly into the midst of respectable people who came to be on-lookers." The pickpockets were very busy, and one of them having been arrested by Inspector Sayer, the officer was instantly surrounded by an angry crowd, but he succeeded in taking his prisoner across the park to the station. There was a large force of police in reserve in the station and about the park. At the park station were Sir Henry Selwin-Ibbetson, M.P., Colonel Sir E. Henderson, Colonel Pearson, Captain Harris, and others. Various processions were formed by the crowd, one of which went to the house of the Turkish Ambassador, and cheered loudly, and another went to Harley-street, and arrived just as Mr. and Mrs. Gladstone were leaving their house. They passed up the street amidst a storm of cheers and hisses, and by the time they had reached the corner of Cavendish-square the conduct of the mob had become so threatening that Mr. and Mrs. Gladstone sought a temporary refuge in the house of Dr. Andrew Clarke, which they left a little later in a cab, attended by an escort of four mounted police. Another portion of the crowd went to Downing-street, but finding that Lord Beaconsfield was not there, they gave three cheers for his lordship and dispersed. In the park the "roughs" continued to amuse themselves for some time. In one of the "rushes" of the mob the Duke of Teck, who was walking across the park near the upper end of the Serpentine, was surrounded and his hat knocked off. According to one report he was mistaken for Count Schouvaloff. It was past seven o'clock before the park was cleared.

ELECTION INTELLIGENCE.—Mr. Ashley Ponsonby (Liberal) and Mr. C. Master (Conservative) were nominated for Cirencester on Friday. The polling took place yesterday, with the following result:—Master, 698; Ponsonby, 347.—Mr. F. Pateshall, the Conservative member for Hereford, has suddenly resigned on account of ill-health. Mr. Joseph Pulley (Liberal) and Major George Arbuthnot (Conservative), the unsuccessful candidates in the last election, will come forward. The nomination takes place to-day; the polling tomorrow. A severe contest is expected.—A meeting of the Conservatives of Mid-Somerset was held on Saturday afternoon at Wells, when Mr. W. Stephen Gore-Langton was unanimously selected as the Conservative candidate. Mr. Gore-Langton in his address says he is prepared to give his support to the constitutional party. Strongly attached to the Established Church, he would oppose any measure calculated to destroy its legitimate influence. Fresh legislation relating to county government, local administration, and the highways, were subjects of great importance, which should have his best attention.—Mr. Philip Miles, banker, and eldest son of Sir William Miles, Bart., of Leigh Court, near Bristol, will be the Conservative candidate for East Somerset.—It is said that there will shortly be a vacancy in Preston, inasmuch as Sir Fitzroy Kelly, Chief Baron of the Exchequer, contemplates retiring, in which event he will be succeeded by Sir John Holker. It is stated that Mr. Councillor W. P. Park or Mr. W. M. Tomlinson, of London, will be put forward as the Conservative candidate, and Lieut.-Colonel Goodair as the Liberal.—On Friday last Mr. Albert Rutson, of Newby Wiske, addressed the electors of Northallerton, at the request of the local Liberal Association. A resolution was passed approving of Mr. Rutson as the Liberal candidate for the representation of the borough at the next election.—The Hon. Rollo Russell, second surviving son of Earl Russell, along with the Hon. P. J. Locke King, who represented the division for twenty years prior to the reaction of 1874, will contest East Surrey in the Liberal interest at the next general election.—The Conservatives of Leominster have invited Mr. J. Rankin to contest that borough at the next general election with the present Liberal member, Mr. Blake, M.P.

Gleanings.

The editor of a Virginia paper was asked by a stranger "if it were possible that little town kept up four newspapers." And the reply was: "No; it takes four newspapers to keep up the town."

One of the great features of the Exhibition at Paris will be a wide cascade of water, which will fall from the Trocadéro. There will be a path behind it, and the entire Champ de Mars will be seen through the curtain of water.

A clergyman has been presented—a local paper says—"with a silver-mounted purse, containing 110 guineas, an armchair, and a pocket-book." How the armchair and the pocket-book got into the purse nobody knows.

The latest about fast time is that on a certain American railroad a young man put his head out of the car window to kiss a female relative, when the train went ahead so rapidly that he kissed an old African lady at the next station.

In a street-car, in Philadelphia, an old gentleman was seated in one corner, and the car was full. A bevy of fair ones, of all ages and weights, swarmed in, and there were no seats. Whereupon the gallant old gentleman shouted aloud: "Ladies, I shall be most happy to give my seat to any one of you who is over thirty-two years of age." All remained standing.

A lady with a fatal squint came once to a fashionable artist for her portrait. He looked at her and she looked at him, and both were embarrassed. He spoke first. "Would your ladyship permit me," he said, "to take it in profile? There is a certain shyness about one of your ladyship's eyes which is as difficult in art as it is fascinating in nature."

GUIZOT, THIERS, AND BISMARCK.—The following was published in yesterday's *Times* as just received from Paris:—"Prince Bismarck, relates the *Strasburg Gazette*, was once asked by Count Enzenberg, formerly Hessian Envoy at Paris, to write something in his album. The page on which he had to write contained the autographs of Guizot and Thiers. The former had written: 'I have learnt in my long life two rules of prudence. The first is to forgive much; the second is never to forget.' Under this Thiers had said, 'A little forgetting would not detract from the sincerity of the forgiveness.' Prince Bismarck added, 'As for me, I have learnt to forget much, and to ask to be forgiven much.' [This story is an old one, and has been the round of the English papers, but is good enough to bear repetition.]

HOLLOWAY'S OINTMENT AND PILLS.—None except the uncommonly hardy can hope to escape continued, unsettled, and unusually wet weather without some bodily discomfort or actual disease. Holloway's remedies have won a name and fame previously unknown in medical science for their ability of successfully combating with colds, coughs, quinsies, rheumatism, and neuralgia. This formidable list of dangerous and painful affections is completely under the control of these inestimable specifics; which, used according to their accompanying directions, will soon mitigate the tortures, suppress all inflammatory tendencies, and secure the soundest health. The very moderate price charged for these never-failing remedies, places them within the reach of the most humble sufferer, whose ill-health by producing poverty exaggerates his personal pain.

SUBSTITUTE FOR MILK.—The Editor of the "Medical Mirror" has called the notice of the medical profession to Cadbury's Cocoa Essence, which he calls Cadbury's Concentrated Vegetable Milk, and remarks:—"The excess of fatty matter has been carefully eliminated, and thus a compound remains which conveys in a minimum bulk a maximum amount of nutriment. We strongly recommend it as a diet for children."

PERFECTION.—Mrs. S. A. ALLEN's World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is certain and thorough, quickly banishing greyness. It is not a dye. It ever proves itself the natural strengthener of the hair. Its superiority and excellence are established throughout the world. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.

Mrs. S. A. ALLEN's Zyllo-Balsamm, a simple tonic and hair-dressing of extraordinary merit for the young. Premature loss of the hair, so common, is prevented. Prompt relief in thousands of cases has been afforded where hair has been coming out in handfuls. It cleanses the hair and scalp, and removes dandruff. Sold by all Chemists and Perfumers.

INVALIDS.—Consumption, Asthma, Bronchitis, Diseases of the Heart, Dropsy, and Tumours quickly cured by Abercrombie's New Solvent Process. Success testified by many ministers and others, with their respective names and addresses added. Inquiry courted. Post Free Six Stamps.—10, Claremont-square, London, N.

MOTHERS AND NURSES.—For children cutting teeth nothing equals Mrs. Johnson's Soothing Syrup, which contains no narcotic, and applied to the gums gives speedy relief. Of all chemists, 2s. 9d. per bottle.

VIOLET INK.—A sixpenny bottle of Judson's Violet Dye will make a pint of beautiful ink in one minute by simply adding "hot water." Why not use this beautiful and economical preparation? In a puff of water small woollen or silk articles can be dyed in ten minutes. Judson's Dyes, 24 colours, sixpence per bottle. Sold by chemists and stationers.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

CHILBLAINS.—Instant relief and cure by using "Dredge's Heal All." Of all chemists, at 1s. 1½d. a bottle.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly-nourished frame."—*Civil Service Gazette*. Sold only in packets labelled—"JAMES EPPS & CO., Homoeopathic Chemists, London."

Births, Marriages, and Deaths.

MARRIAGES.

HARRISON-LAW.—March 6, at Horton-lane Chapel, Bradford, by the Rev. J. R. Campbell, D.D. John Frederick, only son of the late Benjamin Harrison, Esq., J.P., to Helen Duncan (Ellis), eldest daughter of James Law, Esq., J.P., Bolton House, Bradford.

JOHN-KEMP.—March 6, at Clifton Down Congregational Church, by the Rev. L. H. Byrnes, Edward John to Sarah Jane, only daughter of Thomas Seymour Kemp, both of Bristol.

JOHNSTON-WALLACE.—March 7, at Tottenham Baptist Chapel, by the Rev. T. V. Tymms George Johnston, of Ardrossan, N.B., to Annie Agnes Eleanor, daughter of the Rev. R. Wallace, Tottenham.

DAVIES-DOWMAN.—March 7, at Albion Chapel, Southampton, by the Rev. Henry de Vere Gookey, Joshua Morgan Davies, of Hurdley, to Alice, second daughter of George Dowman, Southampton.

BISHOP-NELSON.—March 8, at Trinity Congregational Church, Brixton, by the Rev. Samuel Edridge, Mr. Edward Bishop, of South Croydon, Surrey, to Harriet F. Nelson, widow of the Rev. John Nelson, of Croydon.

DEATHS.

MATHESON.—March 6, at Bournemouth, in his 53rd year, Rev. James Matheson, B.A., Minister of Friar Lane Chapel, Nottingham, second son of the late Rev. Dr. Matheson, formerly of Durham.

HURRY.—March 9, at Maidstone, Anne, wife of George Hurry, of that town, and only daughter of Joseph Simpson, of Newport Pagnell, in the 25th year of her age.

HAYDON.—March 1, in the 60th year of his age, T. C. Haydon, Esq., of Beaulieu House, Portsmouth.

Advertisements.

METROPOLITAN IMPROVEMENTS.

MESSRS. COOKE BAINES & CO., Surveyors and Valuers, No. 28, Finsbury-place, E.C., having had many years' experience in the settlement of Compensation Claims, offer their Services where property is required to be taken compulsorily.

LONDON AND MANCHESTER INDUSTRIAL ASSURANCE COMPANY (Limited)—WANTED, active AGENTS for the Life, Sick, Accidental, and Endowment Business—Apply to H. Marriott, at the Chief Office, 42, Southwark Exchange, London, S.E.

LADY-SUPERINTENDENT, MATRON, or HOUSEKEEPER. RE-ENGAGEMENT desired by a Christian. Experienced. Four years in late engagement. Thoroughly good Testimonial from Principal.—Apply, Y. M., 73, Eastgate-street, Winchester.

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TEA.—Below will be found a few REMARKS about TEA, and also
a manifesto of the manner and terms on which COOPER COOPER and CO. con-
duct their business, which may be summarised as follows, viz:—

TEA.—Every CLASS of TEA is SOLD PURE and UNADUL-
TERATED as it leaves China and India, and the best of each kind is sold at a
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THREE SHILLINGS a POUND for Black descriptions, and 4s.
a Pound for GREEN TEAS

THESE are the FIRST SUMMER PICKINGS of both black and
green, and are undoubtedly the finest teas that money can purchase, or that the
world produces.

TEA.—COOPER COOPER and CO. also SELL the best of the
second crop BLACK TEAS at 2s. 6d. a pound, and marvellously good tea at 2s. a
pound.

LIST of CHOICE TEAS.—BLACK.

NO. 1.—The Finest LAPSANG SOUCHONG, Three Shillings a
pound. This tea is exquisitely delicate in flavour, silky on the palate, and one of
the finest teas ever imported into England.

NO. 2.—The finest MONING CONGOU, Three Shillings a pound,
is soft, silky, delicately flavoured tea, and drinks full and round on the palate.

NO. 3.—The Finest KYSHOW CONGOU (the Prince of Teas), 3s.
a pound, is a brisk, pungent, deliciously flavoured tea, of amazing strength, beauti-
fully manipulated—full of flower.

NO. 4.—The Finest ASSAM CONGOU, Three Shillings a pound.
This is a very strong tea, of Indian growth.

NO. 5.—The Finest OOLONG, Three Shillings a pound. **NO. 6.**—
The Finest Canton Scented Pekoe, Three Shillings a pound. **NO. 7.**—The Finest
Foo-chow Scented Pekoe, Three Shillings a pound. **NO. 8.**—The finest scented Caper,
Three Shillings a pound

LIST OF FINE GREEN TEAS.—No. 5. The Finest MOYUNE
HYSON, Four Shillings a pound. The tea is delicately fine. Its flavour resembles
that of the cowslip, and the colour of the infusion is marvellously like cowslip wine. It
possesses the finest flavour of all green teas. It is principally consumed in Russia.
NO. 10.—The finest Young Hyson, Four Shillings a pound. **NO. 11.**—The finest Moyune
Gaspowder, Four Shillings a pound. This tea is much esteemed in England. It has a
brisk, high-burnt flavour, is shotty in leaf and heavy, though not so fine or so pure in
flavour as Hyson, but its strength renders it a favourite with many.

UNNUMBERED TEAS.—In Slate-tinted Bags.—Choice
MONING CONGOU, Two Shillings and Sixpence a pound. This is the best of
the second crop, and possesses great strength and good flavour, and will be found always
good alike. In white bags.—Marvellously good Black Tea, Two Shillings a pound. This
tea will be found perfectly pure, of fair strength, and attractive flavour.

COOPER COOPER and CO. charge three pence a packet (of any
size) for delivering their teas at any of the railway stations in London, or at any
place within the limits of the London Parcels Delivery Company; thus putting all on an
equality, those who send for their tea and those who require it sent.

TEA.—The recent reduction in the duty, coupled with an
enormous increase in the imports, have made tea so cheap that the choicest BLACK
TEA the world produces can be SOLD to the public at a price which is so low as to render
the sale of inferior qualities unnecessary. When the best black tea can be bought at
three shillings a pound, it does seem unwise to buy poor washy, tasteless tea at a few
pence a pound less money. It is well known that all high-class teas are those which are
gathered in early spring, when the leaves are bursting with succulence; these are first-
crop teas, full flavoured, rich, and juicy; whereas low-priced teas are gathered, or rather
sked, from under the trees, in autumn, when the leaves are withered, dry and sapless.

THE difference between first crop tea and inferior descriptions is
something marvellous when tasted side by side—the one brisk, pungent, and
juicy; the other stale, flat, and insipid. There is a great difference even in first-crop
tea, some chops possessing much more strength and a finer flavour than others. There
are also several varieties, the most esteemed being Souchong, Moning, and Kyshow
Congous. These three classes, when really fine, are beyond compare the best of all teas,
and of these three, Kyshow stands pre-eminent as a prince among teas. Now, it must not
for one moment be assumed that the teas ordinarily sold bearing these titles are those
teas pure and simple in their integrity. A small portion of some one of them is some-
times used in the manufacture of that incongruous mixture which is so frequently
recommended by the unskilled and inexperienced dealer; but we venture to assert that
pure unmixed tea can with difficulty be obtained, even by those to whom price is no
object. In fact, indiscriminate mixing of tea destroys those fine and subtle qualities
which distinguish one growth from another, and it would not be more unwise to spoil
vintages of choice wines by blending them together haphazard, and thus bringing the
combination down to a dead level of mediocrity, than it is to ruin all distinctness of
character by a heterogeneous confusion of qualities in tea; but as COOPER COOPER
and CO. sell no other article of any description, they are enabled to keep in stock every
variety that is at all esteemed by connoisseurs, and to sell them in their integrity as
imported from China.

TEA.—COOPER COOPER and CO. claim for their system of
business another feature, viz., that there can be no mistake in the price or quality
of any tea bearing their name on the wrapper or parcel, as they wrap the various
qualities of tea in papers of different colours, thus, 2s. in white, 2s. 6d. in slate-tinted, and
3s. in lemon-tinted paper. The last two have also labels attached, stating price and
number on their list.

TEA.—CHOICE of TEAS, as under:—

TEA.—COOPER COOPER and CO. recommend consumers to try
the first four on the list—Souchong, Moning, Kyshow, and Assam. By having a
small parcel of each of these they will be enabled to judge for themselves, and select the
flavour suitable to their taste, and then by quoting the number of the one approved, they
may always rely upon having exactly the same character of tea.

TEA.—QUANTITY and PACKAGES as under:—

TEA.—COOPER COOPER and CO. sell any quantity, from a
quarter of a pound upwards. They have original packages of all these Teas; the
black, in chests, holding about 95lb.; in half-chests, about 50lb.; and catty boxes, about
20lb. each. These are lined with lead, and will keep the tea good for a very long period.

TEA.—TERMS: COOPER COOPER and CO.'S prices are for net
cash only, without discount.

TEA.—SMALLNESS of PROFIT, as under:—

TEA.—COOPER COOPER and CO., in offering Teas at these
prices, must rely for success on a very large amount of public support. They
charge only a small commission on the prices actually paid to the importers, and rely on
their thorough knowledge of the trade to select such teas only as the public will approve,
and on the appreciation of the public to support their endeavours.

TEA.—COOPER COOPER and CO. forward their Teas to all parts
of the world on receipt of Post-office orders or bankers' drafts for the amount,
including three pence for delivery at the railway station; but Cooper Cooper and Co. do
not pay railway carriage. As their prices are fully ninepence a pound under the prices
usually charged for teas of a lower character, the item of railway carriage cannot be of
importance to those living in the country.

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land, who obtained the S. indicate's prize of £12, the Hatherston
Scholarship of £40 per annum, and the offer of the Sizarship
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For particulars as to scholarships, &c. apply to the Head
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March 8, 1878.

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See Deuteronomy, chap. xii. verse 23.

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The 53rd Annual Report just issued, and the Balance Sheets for the year ending June 30, 1877, as rendered to the Board of Trade, can be obtained at either of the Society's Offices, or of any of its Agents.

GEORGE CUTCLIFFE, ACTUARY AND SECRETARY.

LONDON and SOUTHWARK FIRE and LIFE INSURANCE.

Chief Office, 73 and 74, King William-street, E.C.
W. P. REYNOLDS, Manager.

PRUDENTIAL ASSURANCE COMPANY.

CHIEF OFFICES—62, LUDGATE HILL, LONDON.

SUMMARY OF THE TWENTY-NINTH ANNUAL REPORT,

For the Year ending 31st December, 1877.

THE Shareholders are aware that in the year 1875 the Company obtained an Act of Parliament, enabling them, among other things, to pass a Special Resolution for the entire separation of the Ordinary and Industrial Branches of the Company, and for keeping separate and distinct accounts for each Branch.

Under the powers of the Act, a Special Resolution was accordingly passed, and from and after the 31st December, 1876, the two Branches have been kept entirely distinct, and the accounts are now rendered in conformity with that Resolution.

It may be useful to remind the Shareholders that, for all practical purposes, the two Branches are as distinct as if they were worked by separate Companies, and it is believed that great advantage will be derived therefrom.

In accordance with the Special Resolution so passed, a division of the funds of the Company on 31st December, 1876,

was made, and attention is drawn to the statement showing the division, which is printed before the usual accounts.

ORDINARY BRANCH.—The Annual Premium Income at the end of the year is £93,352, 8s. 1d. in respect of 20,073 Policies, assuring the sum of £2,756,901, exclusive of Bonus additions, showing an increase of £10,106 12s. 7d. per annum over the year 1876.

INDUSTRIAL BRANCH.—The Annual Premium Income at the close of the year is £1,227,803 4s. 0d., showing an increase of £247,227 6s. 0d. over the income of the previous year.

THE TOTAL PREMIUM INCOME IS ...£1,321,155 12 7

THE CLAIMS AMOUNT TO—

Ordinary Branch	48,409	6	6
Industrial Branch..	322,270	2	8
	370,679	9	2

THE TOTAL SUM PAID AMOUNTS TO... 2,293,674 17 9

BALANCE SHEET of the PRUDENTIAL ASSURANCE COMPANY (Ordinary Branch), on the 31st December, 1877.

LIABILITIES.		£	s.	d.
Life Assurance Fund ... ..	...	511,221	5	7
Sickness and Assurance Fund ... ..	...	437	18	1
Leasehold Redemption Fund ... ..	...	3,000	0	0

Claims under Life Policies admitted but not yet paid ... ..	...	£514,659	3	8
	...	7,204	16	9
	...	£521,864	0	5

ASSETS.		£	s.	d.
Mortgages on Property within the United Kingdom	...	84,523	5	2
Loans on the Company's Policies ... ..	...	17,731	15	8
Investments:—				
In British Government Securities ... ..	...	37,226	18	11
Indian and Colonial ditto ... ..	...	49,139	7	3
Foreign ditto ... ..	...	15,167	15	3
Railway and other Debentures and Debenture Stock ... ..	...	47,203	5	8
Ditto Shares (Preference and Ordinary) ... ..	...	6,361	11	4
Trust Funds Certificates ... ..	...	20,423	10	0
House Property (Freehold and Leasehold)	...	94,725	3	11
Reversions ... ..	...	67,706	11	1
Life Interests ... ..	...	235	1	7
Loan on Borough Rates ... ..	...	8,460	0	0
Mortgages of Reversions ... ..	...	4,324	5	7
Outstanding Account, Industrial Branch (since settled) ... ..	...	12,100	4	11
Outstanding Premiums ... ..	...	5,847	8	7
Ditto Interest and Rents ... ..	...	3,950	14	0
Amount due from Official Liquidator of International Society ... ..	...	22,561	16	2
Deposits at Three Months' Notice ... ..	...	18,000	0	0
Cash—On current account ... ..	...	£6,075	5	4
In hand ... ..	...	100	0	0
	...	6,175	5	4
	...	£521,864	0	5

BALANCE SHEET of the PRUDENTIAL ASSURANCE COMPANY (Industrial Branch), on the 31st December, 1877.

LIABILITIES.		£	s.	d.
Shareholders' Capital ... ..	...	24,920	0	0
Life Assurance Fund ... ..	...	536,298	17	9
Contingency Fund ... ..	...	40,000	0	0
Outstanding Account Ordinary Branch (since settled) ... ..	...	12,100	4	11
Claims under Life Policies admitted ... ..	...	2,775	4	3
	...	£616,094	6	11

ASSETS.		£	s.	d.
Investments:—				
In British Government Securities ... ..	...	10,000	0	0
Freehold Ground Rents ... ..	...	263,690	4	7
Scotch Feu Duties ... ..	...	7,039	6	0
House Property (Freehold and Leasehold)	...	141,282	2	8
Life and other Interests and Reversions	...	54,628	9	3
Furniture and Fittings (Head and Branch Offices) ... ..	...	11,456	10	4
Loans upon Personal Security ... ..	...	35,958	8	8
Agents' Balances ... ..	...	73,877	19	10
Outstanding Interest and Rents ... ..	...	3,844	11	10
Cash—On current account ... ..	...	£12,066	13	9
In hand ... ..	...	250	0	0
	...	12,316	13	9
	...	£616,094	6	11

We have examined the foregoing Accounts, find them to be correct, and hereby confirm the same. We have also seen and examined the various securities.

20th February, 1878.

HENRY HARBEN, *Resident Director.*
THOMAS C. DEWEY, } *Managers.*
WILLIAM HUGHES, }
W. J. LANCASTER, *Secretary.*

JAMES ALLANSON, } *Auditors.*
ROBERT BARNES, }

EDGAR HORNE, *Chairman.*
RICHARD THOMAS PUGH, } *Directors.*
THOMAS REID, }